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THE STUDY OF THE BIBLE IN OUR THEOLOGICAL SEMINARIES.

IN offering some suggestions toward obtaining actual and permanent results from a practical method of Scriptural studies in our Theological Seminaries, I have no thought of presenting anything new. Nor am I sufficiently familiar with the detailed manner in which the study of Scripture is pursued in our various institutions for the training of priests, to assume the position of a critic of existing methods. But having in mind certain traditional forms long in general use and indicated in most of the scientific manuals placed in the hands of the student, I am impressed with the necessity of some definite mode of adaptation within the limits of the ordinary curriculum, in order that the student may gain an adequate knowledge of a subject which has not only become of exceptional importance in recent times, but to which, owing to the wide range of theological discipline, there can only be given sufficient time during the course, to initiate the student in its usefulness for the work of the mission, and, apart from this, into the secrets of its charm as a matter of personal, spiritual, and intellectual culture. I propose to be very brief and as analytical as possible, leaving aside for the present all detailed discussion, in order to emphasize the main contention of my plea.

It may probably be taken as commonly granted that what the candidate for ordination most needs in the department of Scripture study is a

WORKING-KNOWLEDGE OF THE BIBLE.

By working-knowledge I understand the *power* and the *readiness* on the part of a priest to make intelligent use of the Scrip-

tures; first, for the continuous upbuilding of his own spiritual life on the mission; secondly, for the exposition of truth as shaped and made accessible by Catholic doctrine, and as expressed in Catholic worship; and thirdly, for the defence of Christian dogma as representing the only safe standard of morality, against the various errors, intellectual and religious, which infest actual modern life.

In other words, the study of the Bible must aid the young cleric in *strengthening his individual* spiritual life, in *constructing* the doctrinal edifice of the Church, and in *answering satisfactorily the difficulties* urged from Scripture to oppose true religion. To serve this threefold purpose effectually, he must begin his studies by obtaining a

General Survey of the Material.

A general survey of the material with which the Scripture study deals is acquired by

(1) a study of the *Outlines* of the Old and New Testament History; together with

(2) a cursory tracing of the sources from which this history is made up.

These sources embrace not only the inspired books, but certain historical works such as those of Josephus and Philo, and in general the rabbinical traditions. Father Gigot in his two volumes of *Outlines* covers this ground, I think, quite satisfactorily to answer all practical needs of the student.

Having obtained this preliminary survey of the entire field *in form of a connected history embracing both inspired and secular narratives*, the Biblical sources are to be considered by themselves. This takes us to the Bible itself as a collection of inspired writings. We begin accordingly to study the

Outward Form of the Bible.

This means a noting of the various elements of which it is composed—historical books—didactic books—liturgical books—prophecies. The different groups are briefly studied as to their mutual relation to each other.

Next, the general contents of each book are noted, so that the student becomes thoroughly familiar with *what* is contained in

each book, that is to say, the matter which gives to it its name and significance. Here, a work like Cornely's *Synopses utriusque Testamenti* will prove of value.

Up to this the student has not been introduced into the *specific meaning* of the contents of the Bible, nor told how he is to get at their full appreciation for practical purposes. This is done by what is commonly called

INTRODUCTION TO THE STUDY OF THE SACRED SCRIPTURES.

And here it should be noted emphatically that (keeping in mind the necessity of obtaining a working-power in the use of the Bible) we shall be in danger of wasting time most valuable to the seminarist, unless we use our text-book with the utmost discretion.

There is in all works technically called "Introduction to the Sacred Scriptures," to be found a very large amount of information which, though quite pertinent and even necessary to a *complete* examination of the various topics dealt with, is absolutely useless to the average priest in the ministry of the word of God. Viewing probable results in their practical light, and remembering that there are things to be acquired which are far more useful and essential to the young priest than a detailed knowledge of scientific Hermeneutics and of the history of manifold errors in methods and systems, I believe it wise to insist in this department on no more than that general *information* which will direct the student to find whatever is of a purely critical and scientific character, regarding the origin, comparative value and present condition of text-manuscripts and versions, if he should need it later on. It may be safely asserted that the effort to retain the names of the various critics, schools and theories, or the history of long forgotten discussions which illustrate no separate principle, is a loss of energy and time to the student who aims at fitting himself for missionary service.

It may be objected that we must also train up scholars in the field of Biblical studies. Very well; but the advantage of trained scholars should not be allowed to retard the average seminarist because it cannot compensate the Church for the deficiencies of an active parochial clergy. Half-educated clerics, who believe

that scholastic formulas will effectually answer all the difficulties of real conditions, too often fail in the opportune use of their knowledge even if they do not wholly misapply it. Moreover, specialists and professors in S. Scripture are a small proportion of those who leave the Seminary, and ample provision may be made for their demands in the higher courses of our universities, and in separate Biblical classes. The fact is that the specialists amongst us hardly find an adequate market for their refinements of discussion, and I venture to say that this is because we have somewhat neglected the more practical studies of the Bible. Any one familiar with our literature on this subject will be forced to realize that Catholic works covering the critical or higher study of the Bible are not greatly in demand—whilst similar works among Protestants find a wide and appreciative audience. And the reason of this is undoubtedly because the Protestant methods of Bible study are of a more practical character than Catholic students have on the whole deemed it necessary to pursue. The need of Biblical knowledge has forced itself upon us all at once, because rationalism is waging war against the inspired and divine character of the Bible for which Protestantism has hitherto stood, but which it begins now to sacrifice to the demands of a vague unitarianism. No doubt the Biblical Commission now active in Rome will consider these facts in preparing a text-book of Introduction which will be a general norm for students everywhere.

What we therefore have to lay stress upon in the study of the *Introduction* to the S. Scriptures in our general Seminary curriculum is a clear understanding of, and discriminating between, the two elements which have contributed to the composition of the Bible. These are the character of divine inspiration, and the human expression of the revelation which has God for its author. It follows that the student requires in the first place a thorough understanding of

The Idea of Inspiration.

This must form the principal study, accompanied and illustrated by the various *essential* phases of the history of interpretation and criticism necessary for its complete understanding. There is much more need of clear ideas on this subject than the

confused and entangling methods of study have perhaps allowed the average student of the Bible among Catholics to realize—because some of the statements made by recent Catholic writers under a misapprehension of the subject are directly injurious to the very cause which they wish to defend. An instance of this appears in Mgr. Vaughan's new book, *Concerning the Holy Bible*, in which we are told that the only Bible which we have (in different versions, including the Vulgate edition), "is not inspired in all its parts," because "inspiration does not extend to translations." If this were true, then the words of Leo XIII and the entire Catholic contention for a substantially uncorrupted and canonical record of revealed truth is futile. To say that there *was once* a Bible truly inspired, but that we have it no longer because "the translations are not inspired," absolves us from believing the Bible as we have it to be the word of God. What the Monsignor meant was, of course, that the *translator* is not inspired, and he certainly need not be in order to give us a faithful record of an inspired book; but the fact of his translating does not deprive the translated book of the character of an inspired work; and to attribute what appear errors in the Sacred Text to the translator is altogether unsatisfactory, because it leaves us helpless against the most practical critique of the Sacred Volumes. The errors which the Higher Criticism points out are not chiefly due to mistranslation; indeed, these errors may or might all have been in the very originals, and that without the slightest prejudice to their claim of belonging to the inspired records. As a matter of fact, the originals were undoubtedly "imperfect" *in the sense of the modern critic;* and the original imperfections, which are those of form, not of substance, have only been diversified or perhaps multiplied in details, which do not at all affect the sacred deposit of truth, since God foresaw and intended that these would be communicated to us through instruments essentially imperfect.

Such misapprehensions on the part of popular defenders of Catholic belief point to the necessity of clearly defined expressions and illustrations in the matter concerning the subject of inspiration and the relative qualities, divine and human, that cling to the Sacred Text as we have it to-day. With an adequate conception of this twofold element in the Bible, the divine and the human,

working in perfect harmony, although not without seeming (or if real, but momentary) discords of transition, the student is sufficiently equipped to take up the subject of

EXEGESIS.

Now Exegesis, or the interpretation of the text of the Bible, has two main objects, already indicated in the beginning, as of fundamental importance for the candidate to the missionary priesthood.

PERSONAL DEVELOPMENT.

The intelligent interpretation of the S. Scriptures is to influence the life of the priest—his modes of thought—his aspirations—his utterances. He is daily bound to the recitation of the Canonical Hours. These consist mainly of the *Psalms*, which constantly repeat themselves, and which are fraught with deep and hence partly hidden meanings. *The study of the Psalter*, from beginning to end, *should therefore form a staple department of the theological curriculum.* A grouping of the psalm-lessons, somewhat in accord with their liturgical use, will broaden the student's mind to the understanding of the spirit of public prayer; and since the psalms in their entirety are an accurate reflection in lyric form of all the historical, didactic and prophetic utterances of the remaining books of the Bible, the connection with, and repetition of, other portions of the written revelation will gradually impress itself with permanent advantage upon the priest who thoughtfully reads his daily office. A similar purpose is served by a study of the *Sapiential* books, which are excellent material for meditation and easily understood.

Next to a study of the Psalter and the Wisdom Books, which implies a certain self-discipline and serves the priest for developing his own spiritual life, the student needs to apply himself to an exegesis of those parts of the Bible which more or less directly influence his

PASTORAL ACTIVITY.

This is briefly covered by attention to those books of the Scripture from which he is to *teach*—namely, the *Didactic Books.* These are in the first place the Gospels and Epistles. Hence they

should be taken up next in order. There are two ways of studying these. The three Synoptic Gospels give a composite picture of our Lord's life and doctrine, and hence go well together. St. John's Gospel would follow as supplementing the higher theological view of the life and teaching contained in historic fashion in the other three Gospels.

The history of our Lord is naturally followed by the history of the Apostolic Church from the Ascension to the martyrdom of the last of the Apostles. And as the Acts is practically a sketch of St. Paul's activity, it becomes an apt introduction to the Epistles of the Apostle of the Gentiles, followed by the Catholic Epistles, and a brief survey of the Apocalypse.

Another method no less fruitful in practical results would be to take the study of St. Luke's Gospel, and to follow it up by the Acts of the Apostles written by the same pen. This gives the student a continuous history, including the birth and development of the Apostolic Church to the year 65 of the Christian era. Distinct stress should be laid throughout this period of the student's application in clearing up those parts which have been incorporated in the liturgy, that is, the Gospels and Epistles of the Sundays, which a priest is expected to interpret in his preaching. And this leads to another important point of training required for the seminarist, namely, his readiness to use the Bible in the field of *doctrine and polemics*.

The necessity to satisfy the dogmatic demands of faith, and to answer the difficulties brought against revelation and its Catholic interpretation, must be kept constantly in mind. Among these difficulties, which are for the most part dealt with in our text-books of dogmatic theology intended to prove doctrine, there must be noted particularly certain obscurities, anomalies and seeming contradictions, which puzzle the faithful, and at times serve as a pretext for evading the obligations of religion. Since these difficulties are found in the Old Testament more than in the New, it will be necessary to introduce the student to the objections against the *Mosaic* account of Genesis, against Josue, and other books which contain certain well known but often only partially explained stumbling-blocks for the modern reader of the Bible. This implies a deviation from the method by which a whole year or

term is spent upon one particular book which is studied verse by verse in all its details, and suggests as preferable, in certain instances at least, to make merely a cursory review of the books specified, dwelling only on the crucial parts, since the general contents are already known from the initial survey which the student had of them before entering upon a more confined study.

This last point is, I believe, one which breaks with the common tradition in our teaching. It means a separating of the critical matter from all the rest, and including the arguments of authenticity, without laying needless stress on authorship or peculiarities of text-forms, since these contribute little or nothing to our recognition of the substantial deposit of the revealed Truth. A professor who sympathizes with the student and keeps steadily in view the actual need of the young candidate for Holy Orders, will find it easy to distribute his matter in such a way as to obtain the results pointed out. These are, I repeat, a practical working-knowledge of the Biblical contents for personal sanctification, for the upbuilding of doctrinal and disciplinary truth, and for the confutation of actual errors.

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THE TABERNACLE AND ITS APPURTENANCES.

I.—THE STRUCTURE OF THE TABERNACLE.

1. The Blessed Sacrament may be kept: (*a*) according to the *common law of the Church*, in all cathedral and parish churches. Likewise in chapels of religious communities whose members take solemn vows and enjoy the approbation of the Holy See; for such chapels supply, in the case of religious, the parish churches; (*b*) by special *Apostolic Indult* or *Episcopal permission*[1] in other churches, oratories, public or private chapels. This privilege is usually granted only on conditions that Mass be celebrated therein at least *once* a week.[2] In the United States the Faculties of the Ordinary must be consulted with regard to the places in

[1] Conc. Balt. II, Append., p. 326.

[2] S. R. C., May 14, 1889, n. 3706, ad II.

which the Blessed Sacrament may be kept, and also regarding the obligation of the Masses to be celebrated.

2. The Blessed Sacrament is to be kept on *one* altar only in each church. It may be *temporarily* transferred to another altar, for distributing Holy Communion or giving Benediction on the occasion of a triduum or novena, or during the months of May and June, when special devotions are held in honor of the Blessed Virgin or of the Sacred Heart,[3] and on other occasions. In transferring the Blessed Sacrament from its customary place to a side altar, a small pyx covered with the humeral veil[4] is to be used in place of the large *ostensorium*.

3. The Blessed Sacrament is to be kept in a tabernacle, which, in parochial and other churches, ought to be *regularly* placed on the High Altar.[5] In cathedrals and very large parish churches it is placed in a side chapel, so as not to interfere with the Pontifical or other solemn ceremonies.[6]

I.—MATERIAL.

Regularly, the Tabernacle should be made of wood, gilded on the outside.[7] The quality of wood used for this purpose should be dry, such as poplar or similar wood not apt to gather moisture; it is to be of finished workmanship, and adorned with sculptures of religious subjects, gilded. It may also be constructed of precious metal or marble, decorated with emblems of the Passion of Christ our Lord. The interior casing should be formed of panels of poplar tree, or similar quality of wood, so as to protect the Sacred Species from the dampness occasioned by metal or stone. If the interior of the Tabernacle be constructed of iron, in form of a safe, for greater protection, it should likewise be lined with wood and decorated on the exterior as suggested above.

2.—FORM.

The form of the Tabernacle is optional, that is, it may be octagonal, hexagonal, square or round, in keeping with the style and

[3] S. R. C., June 2, 1883, n. 3576, ad VI.
[4] *Ibidem*, ad XII.
[5] S. Ep. et Reg. C., Nov. 28, 1594.
[6] *Caerem. Episc.*, Lib. I, cap. XII, n. 8.
[7] S. Ep. et Reg. C., Oct. 26, 1575.

form of the church. It should be of a size in accordance with the importance, magnitude and proportions of the church, and sufficiently large to contain two ciboriums and the pyx in which the Sacred Host, used at the Exposition, is kept. It should ordinarily open by a small door so contrived that, on being turned it may rest perfectly flat against the face of the Tabernacle; or there may be two half doors, so as in any event to give free play to the arm or hand of the priest when he takes the Blessed Sacrament from its place. The door should be adorned with a suitable emblem, such as the figure of Christ crucified or any other approved image.[8]

3.—EXTERIOR ORNAMENTATION.

At the top of the Tabernacle there should be a figure of Christ representing either His glorious resurrection, or some like appropriate mystery, or a simple crucifix, which later[9] may supply the *regular* altar crucifix if a suitable place cannot be arranged for the latter; in this case it must be large enough to be easily seen by the priest and people. If, however, there be room between the candlesticks for the *regular* altar cross to be used in the celebration of Mass, the latter appears to be distinctly required.[10]

Reliquaries containing relics of the Cross, of the instruments of the Passion, or of saints, and statues or pictures of saints, may not be placed *on the Tabernacle*.[11] It is also forbidden to place vases containing flowers, reliquaries or anything else directly in front of the Tabernacle door,[12] so as to hide the same thereby.

4.—INTERIOR DECORATION.

The inside of the Tabernacle should be covered either with cloth of gold, or with silk or other precious material of white color.[13] For convenience sake it is well to divide the lining into

[8] The use of an image of the Sacred Heart of Jesus and the Immaculate Heart of Mary, either *conjointly* or *separately* (S. R. C., April 5, 1879, n. 3492; *Ephem. Lit.*, Vol. IX, 1895, p. 618) is prohibited.

[9] Benedict XIV, Const. *Accepimus*, July 16, 1746.

[10] S. R. C., June 16, 1663, n. 1270, ad I.

[11] S. R. C., April 13, 1821, n. 2613, ad VI.

[12] S. R. C., Jan. 22, 1701, n. 2067, ad X.

[13] If the inside be gilt, it need not be covered with a cloth. S. R. C., Aug. 7, 1871, n. 3254, ad VII.

three pieces, one for the back and two for the sides. The most convenient way of arranging this lining is to attach to the upper hem small rings through which a wire or cord may be passed; these are fastened at the inside corners of the Tabernacle to little hooks, pins or buttons. The Tabernacle is to be kept neat and clean from all dust, and for this purpose usually a curtain of white silk is placed over the opening upon which the door closes. This curtain, however, is not prescribed. Positively nothing except the Blessed Sacrament and the sacred vessels actually containing it, or not as yet purified,[14] can be placed in it. A corporal, made for this purpose, is spread over the bottom of the interior. This corporal ought to be changed every month, or oftener if necessary.

5.—POSITION.

The Tabernacle should stand firmly fixed on the base of the altar, sustained by strong altar steps (for candle-sticks). The Tabernacle should be at least 2 feet 3½ inches distant from the front edge of the altar, so that the corporal can be fully spread out, and the *ciborium* be conveniently placed upon it behind the chalice. On the other hand it should not be so far from the altar front as to require a special step when the priest wishes to take out the Holy Eucharist.

When the altar is of large proportions, the Tabernacle is naturally placed farther back; in such cases the Holy Eucharist may be taken from the rear of the altar where a door is made for that purpose. St. Charles lays down certain directions for the construction of Tabernacles having such an arrangement.[15]

6.—CUSTODY.

The Tabernacle is to be kept constantly closed, so as to conceal the sacred vessels from the public;[16] it is to be securely fastened with lock and key. There ought to be two[17] keys of silver, or of iron gilded or silvered.[18] These are never to be left

[14] Appletern, Vol. I, p. 1, cap. I, art. VI, n. 11.

[15] *Instructions on Ecclesiastical Buildings.* Annotated by George J. Wigley, M.R.I.B.A.

[16] S. R. C., Sept. 20, 1806, n. 2564, ad II.

[17] De Herdt, vol. III, n. 80, 6. [18] Baruffaldi, Tit. XXIII, n. 62.

in the door of the Tabernacle or in any other open place, but under the personal guardianship of the priest.[19] The keys of the Tabernacle in convent chapels are likewise to be guarded by the chaplain.[20]

The Blessed Sacrament may be transferred to the sacristy for safe-keeping during the night, if there is reasonable apprehension that it may be desecrated by robbery. It is, however, forbidden to remove simply the sacred vessels for safe-keeping to the sacristy, and to leave the Blessed Sacrament inclosed in a corporal in the Tabernacle.[21] To avail oneself of the privilege of keeping the Blessed Sacrament in the sacristy during the night it is requisite (1) that in the sacristy there be a suitable, worthy and safe place to keep it. Nothing else is to be placed in the same receptacle, and a small lamp is to be kept burning before it; (2) that, when carrying the Blessed Sacrament to the sacristy in the evening and replacing it in the Tabernacle in the morning the act of transferring it is to be performed by a priest vested in sacred vestments and with the necessary lights.[22]

NOTES.

I. No closets or drawers are permitted under the Tabernacle proper for keeping objects, even if these should belong to the altar furnishings. To have a closet for this purpose immediately *behind* the altar does not seem to be unliturgical.

II. Although there is nothing in the rubrics which positively forbids or allows the so-called *revolving* Tabernacles, yet they are not quite conformable to liturgical regulations, and they have never been tolerated in Rome. The same is to be said of Tabernacles made in two compartments, the lower to serve the ordinary use of a Tabernacle, that is, for keeping the ciboriums and pyxes, and the upper consisting of a *revolving* mechanism, used for the *ostensorium* at time of exposition.

III. It is not obligatory to bless the Tabernacle, as the blessing of the *Rituale Romanum*[23] seems rather intended for the ciborium

[19] *Lucidi*, De Visit. SS. Lim., vol. I, p. 90, n. 100.
[20] S. R. C., May 11, 1878, n. 3448, ad VI.
[21] S. R. C., Feb. 17, 1881, n. 3527.
[22] Van der Stappen, vol. IV, Quaest. 154, V.
[23] Tit. VIII, cap. 23, *Benedictio Tabernaculi.*

and pyx. It is, however, laudable to bless it with this form, which may be done by any priest with the requisite faculty.

IV. When the Blessed Sacrament is removed from the Tabernacle the door is left open, and the lamp is extinguished, lest the faithful be led into error concerning the real presence.

II.—Appurtenances.

1.—Conopæum.

The Tabernacle is usually covered with a canopy (*conopæum*)[24] made of silk cloth, brocade, or other precious material[25] of *white* color. If in accordance with the office of the day or the function, it may be of any other color which is rubrical, so that instead of *black*, *violet* is to be used.[26] The conopæum is in order even when the Tabernacle is of gold, silver or precious stones.[27] The form of the canopy is that of a tent, the folds of which are gathered at the top under the cross which surmounts the Tabernacle and then allowed to fall broadly to its base. It separates in the centre in the form of a divided curtain, the borders of which are usually ornamented with fringes. Thus, the Tabernacle door remains slightly exposed under this veil of the canopy.

2.—Tabernacle-lamp and oil.

At least *one* lamp must continually burn before the Tabernacle.[28] The *Caeremoniale Episcoporum* suggests, that if there be more than one lamp, the number should be uneven, that is at least *three*.[29] The lamp is usually suspended before the Tabernacle by means of a chain, sufficiently high above the heads of those who enter the sanctuary, to cause no inconvenience. It may also be suspended from a bracket at the side of the altar, provided always it be in front of the altar within the sanctuary proper.[30]

[24] S. R. C., April 28, 1866, n. 3150.

[25] The material is not definitely prescribed and hence varies with the resources of the church.

[26] S. R. C., July 21, 1855, n. 3035, ad X.

[27] S. R. C., Aug. 7, 1880, n. 3520.

[28] Rit. Rom., cap. IV, n. 6.

[29] Lib. I, cap. XII, n. 17.

[30] S. R. C., June 2, 1883, n. 3576, ad IV.

According to the opinion of reputable theologians, it would be a serious neglect involving grave sin to leave the altar without a light for any protracted length of time, such as a day or several nights.[31]

For symbolical reasons *olive* oil is prescribed. Since pure olive oil without any admixture causes some inconvenience in the average American climate, oil containing between 60 and 65 per cent. of pure olive oil is supposed to be legitimate material.[32] Where olive oil cannot be had it is allowed, at the discretion of the Ordinary, to use other, and as far as possible, *vegetable* oils.[33] In poor churches, or where it is practically impossible to procure olive or vegetable oils, the Ordinary, according to the general opinion of theologians, would be justified to authorize the use of *petroleum.*

3.—THRONE OF EXPOSITION.

1. The Throne used at the exposition of the Blessed Sacrament may be placed on the table of the altar, on the Tabernacle, or on the steps on which the candlesticks are usually set. Care must be taken that it be not put so high as to oblige the priest to step on the altar when he exposes the Blessed Sacrament, and that it be not outside the altar. It should be placed in the middle of the altar. There is no need of a Throne where the altar has a large canopy or ciborium covering it entirely.

2. The Throne should have a canopy under which the ostensorium is placed;[34] a corporal or pall should be placed under the ostensorium; at each side of the Throne there are to be two candles in brackets, ordinarily attached to the Throne;[35] the principal ornaments are *white, i. e.*, of silk, gold or silver cloth, although other colors are frequently added to give special splendor to the Throne.

3. It is not becoming that this Throne be used for any other

[31] St. Lig., lib. VI, n. 248.

[32] ECCLESIASTICAL REVIEW, vol. XV, p. 431.

[33] S. R. C., July 9, 1864, n. 3121.

[34] S. R. C., April 23, 1875, n. 3349. Hence the so-called "Thabors" without a canopy are unrubrical.

[35] Besides these the prescribed number of candles must be kept burning during the Exposition.

purpose than for exposing the Blessed Sacrament. For various reasons it ought to be movable, and therefore be distinct from the Tabernacle over which the permanent canopy on stationary pillars is erected.[36]

S. L. T.

A PASSAGE IN HARNACK.

THERE was need, it seemed,[1] of a fixed *outward* standard, in order to be able to disprove doctrines such as that of the difference between the supreme God and the Creator-God, or such as that of docetism, and to be able to maintain the true conception as *Apostolic* doctrine; they needed a *definitely interpreted Apostolic creed.* Under these circumstances the particularly closely allied churches of Asia Minor and Rome, whose experience is known to us through Irenæus (he is hardly the first writer on the subject), accepted the fixed Roman baptismal confession as Apostolic in such a way that they proclaimed the current anti-gnostic interpretation of it as its *self-evident* content, and the expounded confession as "*fides catholica*"—*i. e.*, they set it up as a standard of truth in matters of faith and made its acceptance the condition of membership in the Church. This procedure, by which the centre of gravity of Christianity was shifted (the latter, however, was preserved from entire dissolution), rests upon two unproven assertions and an exchange. It is not proven that any confession of this kind emanated from the Apostles, and that the churches founded by the Apostles always preserved their teaching without modifications; and the confession itself was exchanged for an exposition of it. Finally, the conclusion that from the virtual agreement in doctrine of a group of churches (bishops) there existed a *fides catholica* was unjustified. *This action established the Catholic argument from tradition and has determined its fundamental significance until the present time.* The equivocal right, on the one side, to announce the creed as *complete and plain*, and, on the other side, to make it so elastic that one can reject every uncomfortable meaning, is to the present day characteristic of Catholicism. It is also characteristic that men identify Christianity with a system of faith which the laity cannot understand. The latter are therefore oppressed and referred back to

[36] S. R. C., June 2, 1883, n. 3576, ad III.

[1] In the Church of the latter half of the second century.

the authority.—History of Dogma, by Adolf Harnack, translated by Edwin Knox Mitchell, M.A.; ed. of 1893, pp. 86–87.

I ask the reader to note carefully the contents of the foregoing extract. Both italics and parenthesis are the author's, or if not, the translator's. Here, in the first place, is a theory put forward, in the guise of an historical statement, not directly about the origin of the Creed, but about the alleged acceptance of it as Apostolic by the "closely allied churches of Asia Minor and Rome." To meet the dualism and docetism of the day, these churches needed an Apostolic Creed interpreted in an anti-heretical sense. Having no such Creed at hand—so it is assumed—what do you suppose they did? They went to work, not exactly to make a Creed, but to set up as Apostolic one that they found ready-made—the Old Roman, to wit. A Creed that they must have known not to be Apostolic at all they declared to be Apostolic, and they did so because they needed a Creed that would authoritatively confute heresy. Such is Harnack's account of the way the Old Roman Creed, which he believes to have been drawn up at Rome shortly before 150 A.D., came to be received, in less than half a century after, as the Rule of Faith instituted by the Apostles. Let us see, in the first place, whether the account is a likely one, and so prepare the way for the consideration of a second and more vital inquiry as to whether it is in accordance with historical facts.

Harnack assumes, as has been said, that the Old Roman Creed, which he here calls "the fixed Roman baptismal confession," was composed shortly before the middle of the second century. And he asserts that it was "accepted as Apostolic"—that is, put forward and received as Apostolic by the churches of Asia Minor and Rome in the last quarter of the same century. Let us, too, for argument's sake, assume that the Creed was drawn up about 145 A.D. On this assumption there must have been many still living when it was accepted as Apostolic who knew with absolute certainty that it was not Apostolic; many who knew, of their own personal knowledge, that it had been formulated at Rome not more than thirty or forty years before. Is it

likely they would have accepted as Apostolic a Creed which they knew was not Apostolic? And even supposing them to have connived at the fraud—albeit a "pious fraud"—what purpose could it have served? Nothing would have more effectually played into the hands of those early heretics than an attempt to palm off as Apostolic a formulary which everybody at that time would have known, and anybody could have shown, not to be Apostolic. Harnack's account of the matter, therefore, does not stand to reason. It involves grievous injury, and this, too, gratuitous, to the orthodox Christians of those early times, and it lacks every element of likelihood.

An account which is, on the face of it, so improbable we shall be quite prepared to find also untrue. What we know of the Church's conflict with heresy in the latter half of the second century is gleaned from the pages of Irenæus and Tertullian. They were both of them eye-witnesses of that conflict, and bore a leading part in it. What is more, they are the only contemporary witnesses of the facts which they relate, and their testimony must, therefore, be decisive of the question at issue.[2] That question, let us again call to mind, concerns the truth or falsity of Harnack's assertion that the Churches of Asia Minor and Rome, being in need of an Apostolic Creed to meet the current heresies, and not having one, "accepted" as Apostolic a baptismal confession drawn up at Rome about 145 A.D. Now, both of our witnesses flatly contradict this assertion of Harnack's. Irenæus declares that the Rule of Truth, to which he so often appeals in his controversy with the heretics, is bestowed by baptism,[3] and baptism was not an invention of the post-Apostolic age. He bears testimony that, "The Church, dispersed as she is throughout the whole world even to the ends of the earth, hath received from the Apostles and their disciples this Faith," and then proceeds to give, in his own words, the contents of the Rule of Truth which baptism bestows.[4]

[2] Theophilus, of Antioch, is said to have written several works against the heresies of this time, but none of these has come down to us. Of Hegesippus' Ecclesiastical History we have but the few fragments cited by Eusebius and St. Jerome. The writings of St. Clement, of Alexandria, are didactic and philosophical, rather than polemical, while Athenagoras, Tatian, Minutius Felix, and Julius Africanus are apologists and defend Christianity from the calumnies of the heathen.

[3] Bk. I, c. 9, n. 4. [4] *Ibidem*, c. 10, n. 1.

We recognize in his description of it the Old Roman Creed, whereof he sets forth every article but one; namely, the session of Christ at the right hand of the Father. He says that, even if "the Apostles had not left us writings," it would be necessary to follow "the tradition which they handed down to those to whom they committed the Churches."[5] And that he means by this "tradition" especially the Rule of Truth bestowed by baptism is plain, for he goes right on to speak of it as the "Rule to which many nations of those barbarians who believe in Christ do assent, having salvation written in their hearts, without paper and ink, and carefully preserving the ancient tradition." Those barbarians, of course, were not able to learn the whole tradition of the Apostolic doctrine by heart, "without paper and ink," but they could learn the compendious statement or outline of it which has ever been known as the Apostles' Creed. As if, however, to exclude even the possibility of doubt, Irenæus sums up, in his own words, for us the "tradition" in question, which we have no difficulty in identifying as the Baptismal Creed: "believing," he says, "in one God, the Creator of heaven and earth, . . . by Christ Jesus, the Son of God, who . . . condescended to be born of the Virgin, . . . and having suffered under Pontius Pilate, and rising again, and having been received in brightness, shall come in glory," etc. Finally, by way of "confounding all those who in whatever manner assemble otherwise than as it behooveth," he points to "that Tradition, derived from the Apostles, of the very great, the very ancient, and universally known Church founded and organized at Rome by the two most glorious Apostles, Peter and Paul,"[6] which Tradition, he adds, (n. 3) "proclaims one God Almighty, maker of heaven and earth." Very plain it is that Irenæus knew of no Creed drawn up at Rome some thirty or forty years before he wrote his work *Against Heresies*. His Rule of Truth, which the Christian "receives by his baptism," is "that Tradition, which is of the Apostles, which is guarded by the successions of presbyters in the Churches."[7] Not less clear nor less explicit is the testimony of Tertullian. His Rule of Faith "ran from the beginning of the Gospel, even before the earliest

[5] Bk. 3, c. 4, n. 1. [6] *Ibidem*, c. 3, n. 2. [7] *Ibidem*, c. 2, n. 2.

heretics."[8] It was in the nature of a "deposit," and had been handed on by "tradition." "When that which is deposited among many," he says, "is found to be one and the same, it is not the result of error, but of tradition. Can any one, then, be reckless enough to say that they were in error who handed on the tradition?"[9] In particular, he bears witness that the Roman Church got her "Tessera," or Symbol, from the Apostles, and gave it afterwards to the Churches of Proconsular Africa.[10]

Irenæus and Tertullian, however, it is urged, assert but do not prove that the Creed was handed down by tradition from the Apostles. "It is not proven," are Harnack's words, "that any confession of this kind emanated from the Apostles." At least, it may be said in reply, the assertion of two such witnesses outweighs anybody's assertion to the contrary to-day. But when has it ever been thought needful to prove (1) a public and notorious fact; (2) a fact which nobody, not even an opponent, denies? Now such was the fact of the Apostolic origin of the Creed in the time of Irenæus and Tertullian. "The Tradition, therefore, of the Apostles," declares the former of the two, "made known in all the world, all may look back upon who may wish to see the truth."[11] And all were able to look back upon it, because, as he goes on to say, "we are able to recount those whom the Apostles appointed to be Bishops in the Churches, and their successors down to our own time." Thus the successors of the Apostles were warranty for the faithful transmission of the Tradition from the Apostles, and there were as many witnesses for the existence of it as there were Christians in communion with the Churches founded by the Apostles. "That this Rule of Faith," says Tertullian, "has come down to us from the beginning of the Gospel, even before the earliest heretics, much more before Praxeas, who is but of yesterday, will be apparent both from the lateness of date which marks all heresies, and also from the absolutely novel character of our new-fangled Praxeas. In this principle also we must henceforth find a presumption of equal force against all heresies whatsoever—that whatever is first is true, whereas that is spurious which is of later date."[12] So universally known and undeniable

[8] *Adv. Prax.*, c. 2. [9] *De Praesc.*, c. 28.
[10] *Ibidem*, c. 36. [11] Bk. 3, c. 3, n. 1. [12] *Adv. Prax.*, c. 2.

a fact does Tertullian deem the Apostolic origin of the Symbol in his day that he founds on it a principle which is to furnish an argument of equal force against all heresies—*Whatever is first is true.*

In the next place, not even the heretics whom those two ancient writers combat called in question the Apostolic origin of the Creed. "When, on the other hand," says Irenæus, "we challenge them to that Tradition, which is of the Apostles, which is guarded by the successions of presbyters in the Churches, they oppose Tradition, saying that themselves being wiser not only than presbyters, but even than Apostles, have discovered the genuine Truth. For 'the Apostles,' they say, intermingled with the words of the Saviour the things of the Law." Thus the heretics, not being able to deny the Apostolic authorship of the Catholic Rule of Faith, took the position that the Apostles themselves had perverted the true doctrine. Tertullian writes in the same sense. "For they allege," are his words, "that Marcion did not so much innovate on the Rule [of Faith], by his separation of the Law and the Gospel, as restore it after it had been previously adulterated. O Christ," he, with pointed sarcasm, exclaims, "most patient Lord, who didst suffer so many years this interference with Thy revelation, until Marcion forsooth came to Thy rescue! Now they bring forward the case of Peter himself, and the others, who were pillars of the Apostolate, as having been blamed by Paul for not walking uprightly according to the truth of the Gospel."[13] The heretics of the second century, therefore, did not and could not deny that the Creed of the Church was Apostolic. What they did was to set up the plea that the Apostles themselves did not "walk uprightly according to the truth of the Gospel," and that consequently the Creed drawn up by them did not embody the teaching of Christ.

Another "unproven assertion," according to Harnack, is that "the churches founded by the Apostles always preserved their teachings without modifications." But continuity of teaching was guaranteed by the unbroken succession of pastors in the Apostolic Churches, under the promised guidance of the Paraclete. Also, Tertullian finds conclusive evidence of such continuity in

[13] *Adv. Marc.*, I, 20.

the fact that the Apostolic Tradition is one and the same in all the churches. "Grant then," he argues, in his wonted forceful way, "that all have erred; that the Apostle was mistaken in giving his testimony (Rom. 1: 8); that the Holy Ghost had no such respect to any church as to lead it into truth, although sent with this view by Christ, and for this asked of the Father that He might be the teacher of truth; that He, the Steward of God, the Vicar of Christ, neglected His office, permitting the churches for a time to understand differently, to believe differently, what He Himself was preaching by the Apostles,—is it likely that so many churches, and so great, should have erred into one and the same faith? No casualty distributed among many men issues in one and the same result. Error of doctrine in the churches must necessarily have produced various issues."[14] Here is proof which even a Rationalist like Harnack, who ignores the presence and operation of God's Holy Spirit in the Church, might perceive the cogency of. How could so many churches, and so great, have erred into one and the same tradition of the Faith?

The present writer has been censured for saying that the want of divine faith unfits Harnack to discuss "this purely historical question" of the origin of the Creed.[15] Harnack's fitness—or want of fitness—on this score may be put to the test just here. He tells us, in the extract cited above, that the Church, in the second century, needed an Apostolic Creed to confute the heresies which were rife at the time. He has the hardihood to tell us further that, as Apostolic Creed there was none, the Church stooped to the clumsy fraud of setting up as Apostolic a creed that had been composed at Rome a short time previously. He would have us believe that, at the very first onset of heresy, the Church of God found herself to be without the weapon needful for self-defence. Surely, here Faith would have bidden Harnack to banish the thought that our Divine Lord left His Church so poorly equipped to do battle with heresy. And what Newman, in his answer to Kingsley, calls "that common manly frankness by which we put confidence in others till they are proved to have forfeited it," should have kept him from even insinuating that the

[14] *De Praesc.*, c. 28.

[15] *The Catholic World* for December, 1903, p. 395.

churches of Asia Minor and Rome did the dishonest thing he says they did—accept as Apostolic and proclaim to be Apostolic a creed which they knew full well was not Apostolic.

As for Harnack's other assertion that "the confession itself," namely the Old Roman Creed, "was exchanged for an exposition of it," this is only his own way of accounting for the fact that neither Irenæus nor Tertullian gives us the Creed in the very phrase, being "kept back," as Zahn explains, "by the principle maintained for hundreds of years in the Church that this confession should not be written with pen and ink, but should be imprinted on the heart and memory." They interjected, too, between the clauses of the Creed such words of their own as should bring out more clearly the meaning of it, in opposition to the heretics. To have done this was not to exchange the Creed for an exposition of it. That which is exchanged for another thing is set aside when the other thing takes its place. But the Old Roman Creed was not set aside, else it would be the exposition of it, not itself, that should be found, two centuries later, in the writings of Rufinus and Augustine.

"Finally," we are told, "the conclusion that from the virtual agreement in doctrine of a group of churches (bishops) there existed a *fides catholica* was unjustified." We are moved to ask, in the first place, what became of the *fides catholica* if it no longer existed in the latter half of the second century? Surely the Faith was catholic, in fact as well as by the will of the Author and Finisher of it, from the time that the Apostles had planted it in all nations and God had given the increase. It was the self-same Gospel that was to be preached "to every creature." Even the name Catholic, as we learn from written records, was in existence at least as early as the beginning of the second century; and the thing, as is ever the case, went before the name. In the second place, our witnesses for the Faith in the time of which Harnack is speaking, set down the catholicity of it, not as a conclusion or inference, but as a fact, yea, an undeniable fact. To cite but the words of one of them: "Neither have the Churches situated in the regions of Germany believed otherwise, nor do they hold any other tradition, neither in the parts of Spain, nor among the Celts, nor in the East, nor in Egypt, nor in Libya, nor those which

are situate in the middle parts of the world. But as the sun, the creature of God, is in all the world one and the same, so the preaching of the Truth shines everywhere, and enlightens every man who wishes to come to a knowledge of the Truth."[16] The existence of the *fides catholica* in his day was not, for Irenæus, a something to be argued out or drawn as a conclusion from premises. It was a fact as visible to all and as unquestionable as that it is one and the same sun which sheds its light on all the earth. But if what Harnack means is that the existence of heresy is a prejudice to the *fides catholica*, we grant that it is—in the same sense that the cloud which hides, for a time and from those that are under it, the face of the sun, is prejudicial to the glorious orb of day.

"This action," states our historian in fine, laying stress on the statement, "*established the Catholic argument from tradition and has determined its fundamental significance to the present time.*" "This action," be it borne in mind, was, according to Harnack, compounded of fraud and unjustifiable inference. And it is upon so rotten a foundation as this he makes the Catholic argument from tradition to rest! But what proof is offered of the alleged fraud and unwarranted inference? Not one particle of proof—nothing but the bald assertion of the great German scholar. That assertion is quite as unfounded as is the other which forms a fitting sequel to it. It "is to the present day characteristic of Catholicism," forsooth, "to make [the Creed] so elastic that one can reject every uncomfortable meaning." Let him tell that to the marines.

At the risk of incurring further censure I here deliberately say that Harnack's want of faith unfits him also to write a history of Dogma. And if any one is minded to add, "and his want of good faith," the words cited in the preceding paragraph will go a long way to bear him out.

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[16] *Adversus Haereses*, l. 1, c. 10, n. 2.

THE AFRICAN.—FACTS AND POSSIBILITIES.

(Views of a Missionary.)

IN a former article I exposed our plans for the establishment of a catechetical college to train native teachers for our African missions. Many, I know, were surprised at the boldness of such a design; many, perhaps, smiled at what seemed the Utopian schemes of enthusiastic missionaries and thought it could scarcely stand the scrutiny or appeal to the matter-of-fact men of this practical age. All this is no more than natural, for our conceptions of distant lands, and of Africa in particular, are vague and indistinct. We hear of it as the dark continent, and we are prone to picture it as a wilderness of jungle with a palm tree here and there, and occasionally a strip of desert for variety, across which we see scurrying the naked forms of the deluded natives—wild inhabitants of a still wilder land. But that such is not the case, that the African with his superstition and barbarism has in him material to work upon and is withal a man, that our schemes are not mere Utopian fancies, will, I hope, appear from the present paper.

Results already accomplished are the safest criterion by which to gauge the possibilities of the future, but aside from this we can come to some estimate of what may be done by a considerate study of the negro character and disposition. The natives, even as the missionaries first find them, are possessed of many natural virtues and qualities that promise well for their future development. Thus filial respect and affection are characteristic virtues of the negro. This is perhaps surprising, for when we consider polygamy and its dire effects, the religion of the blacks and its gross superstition, slavery and its dreadful consequences, we may well wonder how such a thing as the family is possible among them. Yet, strange as it may seem, it does exist. Of course it is not the family strictly as we understand it and in its highest sense, yet I venture to assert that there is more family life in the sense of helpful domestic association in Africa than in the crowded tenements of our large cities.

The African family is distinctively patriarchal. The king or chief, paterfamilias—the head of the house—commands a respect and obedience that is truly remarkable. Sons and daughters, them-

selves perhaps sixty years of age, show him the greatest deference, dare not sit in his presence or speak on any subject before him, until by a sign he has given his consent. In truth I have never seen the fourth commandment more strictly or better obeyed than in Dahomey and among the tribes of the upper Nile. The very language of the country breathes the spirit of filial piety. "Yes, *amergnan*—venerable chief," you will hear mature children of forty or fifty say, and at the word of a weak old man the greatest difficulties, the most passionate quarrels are instantly settled. And yet we call these negroes fierce savages, for, forsooth, they wear less clothes than we. Indeed, under that rude exterior there lies a wealth of golden promise and in that untutored heart lurk nobler qualities that need but to be rounded off and refined. They are diamonds—in the rough, if you will; but nevertheless the jewel is there and needs but the cutting.

But how are such dispositions fostered? What are the influences and surroundings of the native children? These are significant questions and in answering them we may catch a glimpse of the social and domestic conditions in Africa. There even more than elsewhere the child comes under the direct and almost sole supervision of the mother. Happily the negro mother is such in the truest sense of the word. A kindly Providence has given to her, the untaught child of nature, the priceless treasure of a mother's heart, and as her native strength is greater, verily I believe her maternal love is, I will not say stronger, but at least more passionate than that of her white sister. Mother and child are inseparable. Wherever you see her, going to work in the fields, visiting her friends, or out marketing, baby is there—strapped to her back. When busied about her household cares, the child is at her side, and her hours of leisure are spent in fondling and caressing it. From the passerby she expects a compliment on baby's beauty, and happy indeed is she if you tell her that he is of the very blackest, or, if a girl, as pretty as "Buje"—the negro goddess of liberty. Speaking of the baby, the frequenter of the morning streets may chance to see a very interesting and amusing spectacle. The mother is seated on the ground by the doorway, on her knees she holds the baby, by her side is a large tub of water, in her hand she has a mass of a certain fibre with which

she rubs the little urchin so vigorously that the lather, increasing at every stroke, almost hides him from sight. He makes his presence known, however, and this is your only chance to hear him cry. The operation is too strenuous for him and he protests vigorously. It looks like a struggle for existence, but only for a moment, for soon the whole white mass of lather and baby together disappears into the tub and after a kick and a splash we see him reappear, black, shining and all smiles. This is a daily event in his life and contributes considerably to the remarkably good health he generally enjoys.

Thus does the African mother watch over the physical well-being of her child; but she is not content with this. As he grows up and learns to prattle, she tells him the wondrous stories which form a part of the religious tradition of the land. The women are very credulous and practise many fetish ceremonies, and at an early age the child is initiated into the mysteries and acquainted with the ordinances and prohibitions of fetishism. At birth he is dedicated to a certain idol which he is to honor in a special manner, and at the same time he is forever forbidden to eat of food consecrated to that particular god. This latter fact affords us a means of ascertaining whether or not a child is still a pagan; for, if so, he will immediately tell what food he cannot eat.

And when our youngster is grown sufficiently to break from his mother's apron strings, if we may use the term in the absence of its literal application, he is allowed to run and play with his fellows. Here at home we ever connect the thought of childhood with innumerable games and juvenile amusements which we never grow quite old enough to forget, but I doubt if in our wildest flights of fancy we picture our little African in anything like the same circumstances. Yet boys are boys the world over and in his desire for play our little pagan does not differ from his white brother. Of course I could not describe in detail the round of youthful sports and pastimes that fill his long day from early dawn until, tired out, he sinks down at night to sleep the sleep and dream the dreams of happy childhood. He has his marbles and his top—of different style and cruder sort—and passing along the streets you may see him tumbling in the sand or waxing wroth over a contested point in some all-important

game. Here one is dancing with joy at his success in his game of marbles and at intervals giving wise counsel and advice to those still in the battle. The object of the game which is played with seeds or nuts resembling our marbles, is by a series of complicated progression to reach the last of a number of holes made in the ground and as the task is not so easy, our youngster has reason for his rejoicing. Over there stands another in an attitude of stout resistance, protesting vigorously against a penalty which the others say he has deserved. Having failed to spin his top in a circle described on the ground, as the game they are playing requires, he has made himself liable to the punishment of having his opponent's top spun in the palm of his hand. To this, however, he has the most serious objections and, considering the painfulness of the operation and the grimaces I have seen others make under it, I can scarcely bring myself to blame him. As this game is apparently at a standstill let us pass along and see the meaning of that gathering further down the street. The attraction is a double one, for on one corner a miniature school is in session and on another the ceremonies of the Mass are being rehearsed with a precision that is really remarkable. There are the attendants, the altar-boys, and there also is the youthful celebrant at present holding forth in an eloquent reproduction of one of our sermons. The African boy is a born mimic, and whatever novel or touching event he witnesses you will see him reproduce with all the gravity and decorum of stern reality.

The girls also have their amusements, and in Africa, as elsewhere, the surplus of young feminine affection is bestowed upon the omnipresent doll. Of these, the more common sort are but pieces of wood dressed in calico or often palm leaves; and while those of the richer class, with their carved faces, make more pretension to art and ornament, the effect is often amusing, and even grotesque. At a very early age, however, the girls contrive to make themselves useful, and at eight or nine no insignificant portion of the household duties devolves upon them. At thirteen or fourteen, they are adepts in cooking and all that pertains to the management of the house, and at fifteen are generally married.

These African children and young people enjoy a great deal

of liberty, and the knowledge of this fact might lead to suspicion concerning the general morality of the country. Such a suspicion, however, would be entirely unfounded. In fact, the moral standard of these untutored negroes is far above what might naturally be expected of a savage people. Serious offences against the essential points of moral law are by no means frequent, and the reason of this is to be found in the instructions given to the children, as well as in the stringent laws against such crimes. The children are not subjected to the strict surveillance which we are accustomed to in civilized countries, but they are instructed and cautioned as to how they must conduct themselves, so that it is not rare to see little girls of seven years with a thorough knowledge of the physiology of their sex. The young girl is also protected by custom, and the punishments decreed for offences against a woman's virtue would excite our surprise and admiration. There are places where the offender in such a case becomes the slave of the injured family, and ever after is employed at the hardest labor. The consent of the girl as such is not considered, for she does not attain her majority until marriage, and the parents, who are her protectors, see that punishment is meted out to the criminal. The girl, too, is forever dishonored, and can never obtain a husband who is willing to share her shame. Facts like these may perhap senlighten us, and serve to clarify our ideas of Africa and the African; certainly, they cannot but elicit our admiration, and convince us that the illiterate and savage negro is not as black as he is painted.

Another detail that well illustrates the negro character and a phase of African life, is their great passion for dancing. The blacks dance on every possible occasion. All festival days are celebrated in this manner, and even on moonlight nights the young people dance while their elders sit around and relate the traditional stories connected with the superstition of the land. One peculiar feature is the persistent refusal of the women to dance with the men. In fact I have never seen a mixed dance in Africa. The men dance alone and indeed are the more graceful. The women follow, and naturally clumsy as they are and laden by their cumbersome ornaments, make a very poor figure. The goddess of fashion is worshipped even in Africa, and though trous-

seaux are not so elaborate, the Africans have their tastes. Though embarrassed with but little clothes properly so-called, they wear a profusion of ornaments, such as rings, anklets, necklaces, and bracelets; and by the number of such accessories a woman's position is determined. "De gustibus non est disputandum," but the taste of the African in matters of dress is certainly amusing to the civilized spectator. I have seen a chief on parade, rejoicing in the possession of a high silk hat while the remaining articles of a full dress suit, or in fact of almost any suit, were conspicuous by their absence; others you will see with perhaps a vest, a pair of stockings or a lady's jacket, like "purple patches" on their native dress. These odds and ends they obtain from the traders and prize as treasures beyond compare. Truly the negro never grows old; at ninety or one hundred he is still a child—the untaught child of nature.

But if untaught, he is not unteachable. For considering the circumstances, the conclusion to be deduced from what has been said is evidently in his favor. He is simple, roguish and impulsive, but he has many redeeming qualities and promising traits of character; he has that love of his kind, that idea of law and of justice, that spirit of cleanliness, moral and physical, which are the basic virtues of Christianity and civilization; and that these qualities may be developed to good advantage can best be seen from the work that is being done in our schools and the results already accomplished. Unfortunately schools are not numerous. Those of the missionaries are the only ones to be found. Our society has about sixty ordinary grammar schools, a few more primary ones in the larger cities, and three high schools. To this number must also be added the technical or industrial schools, of which we have five in connection with large tracts of farming land.

In all our schools English is a fundamental branch, and thus while Christianizing the blacks we are the promoters of English civilization in the heart of Africa. If even now the English-speaking traveller finds that on his long journey in the dark continent he can converse with the natives in his own language, he owes this advantage to the efforts of the missionaries. An inspector in the English governmental service visits our schools

annually and examines our pupils. The statistics submitted in his annual reports readily show the grand results achieved and the high esteem in which our schools are held, and at the same time serve as a powerful incentive to both teachers and pupils. The negroes themselves are excellently disposed toward the schools and second our efforts nobly. Wherever possible, parents are anxious to have their children educated by the missionaries, for they see that those who receive such an education succeed better in the battle of life. The negro if degraded does not wallow in the mire; he wishes at least to raise himself to a higher level. He is doing so in every respect. Material prosperity has followed in the wake of religious and educational betterment. Those who have learned English are very enterprising and the development of commerce on the coast of Guinea is to be largely attributed to their good dispositions.

In fact in Africa at the present time you may find many of the modern inventions and improvements. Along the coast we have railroads, street-cars, telephones, and even daily papers. It will not be out of place to give an extract from one of our papers —the Lagos *Standard* (December 16, 1903) which is calculated to show the consideration in which the missionaries are held. The occasion of the article was the removal of one of my co-workers, Father Coquard, who had become very popular by reason of his successful practice of medicine. The inhabitants of the town in which he was stationed petitioned for his retention and the paper joined in the petition. Here is the text itself: "We hear with deep regret that Father Coquard of the Catholic Mission of Abrokuta is on the point of quitting the field of his activity in which he has labored so earnestly for the betterment of our race. Since his arrival at Abrokuta, Father Coquard has won the affections of the people of that place, where by his medical skill he has rendered signal services to all without distinction of race or creed. Many not only of Abrokuta but also of Lagos and other cities who were the subjects of his marvellous cures, owe him a debt of gratitude they cannot easily repay. Besides he was about to build a hospital for which he had collected funds, and to which, it is said, he devoted his own modest means; and now to be deprived of his services is a misfortune that, if possible, is to be

avoided. But we hope that wiser counsel will prevail and retain him in the field of his present usefulness. If, however, he must go we are of the opinion that the citizens of Abrokuta should forward a petition to the head of the Propaganda in Europe and ask that his absence be but temporary." In view of such protestations, one would scarcely think that he is in the darkest Africa. Yet the *Standard* is not a clerical organ. No, but Africa is not so dark after all.

But we digress: let us then return to our schools. Of course it would be utterly impossible for me to give here anything like a comprehensive view of the situation, inasmuch as I lack space. A few words, however, will not appear amiss. In general our schools are successful, the progress of our pupils satisfactory. The negro is docile, eager and intelligent. His intellect, however, is in its development inferior to the lower faculties of memory and imagination. Thus in learning rules and formulas he is superior to his white brother, but when it is a question of deducing conclusions and applying formulated principles his untrained intellect with centuries of ignorance behind it is at fault. In view of this fact we use methods suited to his capacity and adapted to the first efforts of an awakening mind. Object lessons are much used, especially in the primary schools, and all the training is made as practical and concrete as possible. The black is too young in the intellectual life to indulge in abstractions and abstruseness. In the schools for younger children real lessons alternate with some juvenile amusement from which useful instruction may also be derived. The children are very eager to display their newly acquired knowledge, and profiting by this fact we encourage them and foster a spirit of friendly emulation among them. All, young and old alike, profit well by their opportunities, and many of the best agents in the employ of the English government are graduates of our schools.

This fact may explain the eagerness of parents to have their children attend the schools. All are willing to do so, and many even oblige the children to attend all instructions, whether religious or not. Many entrust their children entirely to our care and pay a little for their support. A striking instance of self-sacrifice in this regard came under my notice not long ago. One day a

servant came with the message that his master had a little boy he was willing to give us. The servant himself was accompanied by a little fellow—the master's favorite. No name was mentioned in the message and we asked the man if this were the boy intended. He answered: "yes." So we received the child and the servant returned home. Our new-comer was introduced to the other youngsters and seemed quite happy and contented. We took from his neck the amulets and other superstitious charms and substituted a little cross. He romped and played and all were delighted with him. All went well until about an hour after, the same servant came with the child his master really wished to give and explained his mistake. We took the child and reluctantly enough surrendered the other. Our little fellow, strangely indeed, did not at all wish to return home, and appeared grieved at having to leave us. But the affair did not end here. When the master heard how the missionaries had received the first boy into the company of their other pupils, and saw the little cross about his neck, he decided that what had been done should remain unchanged and sent the boy back, saying: "You have received him and he is satisfied; keep him therefore, he belongs to you." This illustrates well the dispositions of the parents toward us, and certainly we could expect no more.

The same holds good for the day-schools in the cities, and though we have the children only for part of the day, we succeed in counteracting the pagan influence received at home. Indeed, to realize all that these schools mean for the moral and material as well as the intellectual elevation of the negro, I would that you could see our pupils on the day of their annual school-picnic. Garbed in their neat, new clothes, five or six hundred strong, with the brass band of the Mission at their head, they file through the city's streets, admired by their proud parents and relatives, envied by those whose children we cannot yet accommodate, and then out into the open country they march, and there, under the spreading palms, they pass the day in innocent amusement. They enter with great zest into the pastimes, which the thoughtful pastor or teacher has devised, and childlike, with even greater eagerness, into the tempting lunch spread at noon in the shade by the running water. Nor are they selfish or thought-

less, even in their joy, these little black seeds of a Christian Africa. All remember the less fortunate brother or sister at home, and at their own sacrifice preserve for them a substantial memento of the feast. We all remember what such days were in our own lives, but I fear we do not fully realize the moulding influence of such surroundings on the impressionable negro child. Who that does realize it, can refrain from helping us to establish our catechetical college, our normal school, and thus to prepare new teachers, to found new schools—the future centres of Christianity and civilization?

But, in the training of the young African, we do not confine ourselves to theoretical book-knowledge, religious instruction, and innocent diversion; it is our aim as well to give the practical training necessary for their sphere of life, to fit them for the great battle with the world, and to prepare them to advance even materially to a higher plane. This is the purpose of our industrial schools, and the success already attained bids us hope well for the future. We have printing-presses at the Mission, and our pupils do most of this kind of work even for the government agents. There also, in our fields and workshops, are prospective farmers, masons, carpenters, blacksmiths, machinists, brickmakers, tailors, shoemakers, etc.—each in his own department.

A word or two of the system followed in these institutions will, I feel certain, prove of interest to you. By it we aim at inculcating a spirit of self-reliance and economy, as well as providing the funds necessary for each one's independent start in life. Thus, for instance, in an industrial school, to which a large tract of farming land is attached, the pupils of all sizes and grades of proficiency cultivate the fields for a few hours each day. The older and more advanced act as instructors to the newcomers, and initiate them into the mysteries of the science. For this work they receive due compensation. Part of the money they use to find board and clothing for themselves, and the remainder they deposit in the Mission bank. At the end of their course, they draw this reserve, and with it set themselves up in some business or trade. This method is followed in regard to all trades, and we find that it works well for all concerned. The success already attained justifies our brightest expectations for the future. Everywhere you

will find competent workmen who have learned their trade at the Mission. Many of our graduates are now managing immense farms, and with splendid success. We lay special stress on the culture of products that find a ready market in Europe and the United States, such as coffee, cocoa, rubber, and vanilla. Thanks to their own industry and the system followed, the blacks now export these products to civilized countries, and are thus brought into contact with the world at large. Thus, too, they form a cog in the great wheel of modern commerce, and by furnishing the raw material give work to innumerable tradesmen of our own land.

In fact you would be surprised at the extent of your own relations with dark Africa. The country is being rapidly developed and the missionaries, ever in the van, are closely followed by an army of traders who thus open up a market for English and American manufactures. The very clothes worn by our pupils are of American make, and in the heart of Africa I have seen Baldwin locomotives, steel bridges, Virginia tobacco, carpenter's tools, and many mechanical appliances imported from America.

Material civilization is advancing with rapid strides. So far it has only followed the missionary. What if it should outstrip him? What would be the result for these poor negroes if intellectual and modern progress fall behind it in the march? The law of barter and bargain will become the ideal of the African; the acquisition of money his highest aim, his inspiring motive; all that is high and noble in him in fact or in possibility will be stifled in the germ, if first he gets the smell and follows the scent of the almighty dollar. It is a terrible thought—a nation lost that might have been saved, millions gone forever who perhaps were destined for great and noble deeds!

Yet this nation can be saved—saved to God, the Church and the cause of humanity. If we could but establish schools in the towns and villages, these grand results would be secured. But why can we not do so? The children are there, eager and anxious; the parents stand ready and make every sacrifice to this end; teachers, competent native teachers alone are wanting, and these the college we have planned will provide. Who then will not help us to establish it? Think for a moment on the results

your aid will go to attain. Indirectly, yet efficiently, you will teach these innocent little children that there is a God above, you will instill into their ready minds the knowledge of that God, and into their young and open hearts the desire to love and serve Him.

If, as the poet says, it is a noble work

> "To teach the young idea how to shoot,
> To pour the fresh instruction o'er the mind,
> To breathe the enlivening spirit, and to fix
> The generous impulse in the glowing breast,"

how much grander and nobler must it be when this instruction is of God, and otherwise would never have come to those little ones who sit in darkness and in the shadow of death!

"We hear a little child crying, and we at once try to console it; we hear a little dog whining at the door, and we open it; a poor beggar asks for a piece of bread, and we give it; and we hear the mother of the children of men—the Catholic Church—cry in lamentable accents, 'Let my little ones have the bread of life,' and we do not heed her voice." Ah! if such were the fact, if we did not hear that voice, how base we would be! "If we saw our very enemies surrounded by fire, we would think of means to rescue them from the danger; and now we see thousands of little children for whom Christ died on Calvary, deprived of the fruits of that death, in danger of death eternal; and shall we be less concerned and less active for these souls, these images and likenesses of God, than we should be for their frames, their bodies?"

"Suffer the little children to come unto me"—such is the design, such the command of the Saviour. To realize this design, to fulfil this command, we need—and in the name of those little ones we ask—your help. But I have said enough. Intelligent minds will appreciate and approve our plans; generous hearts—Catholic, American hearts—will join in executing them.

IGNATIUS LISSNER, *Missionary.*

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THE PEDIGREE OF SOME WORDS WE USE.

TO the professional student of human nature, the priest above all others, a knowledge of language is a decided help. It aids him in tracing the differences that mark the development of human history, and thus leads to the solution of the various problems in ethnology and anthropology. But, apart from this, the study of philology becomes a source of general and varied information regarding the things on which concentrate the interests of our daily lives, and it leads us to a better understanding of the present by showing us its connection with the past, and by often gathering into a single term a chain of experiences that would otherwise have to be collected from many pages of history. Indeed the philologist carries the truest key to the thought and genius of past ages, for language, whilst it seems to grow, is only a development, which by variation, combination, and borrowing, assumes new shapes in which we might easily trace older thought-forms. To the absorbing interest of this study, even for one equipped in but a limited way with a knowledge of the ancient tongues, and to its value in aiding us to appreciate the genius and spirit of our own language, no one can remain indifferent who has given it a fair trial. "It is difficult," says Trench,[1] commenting upon Montaigne's argument on the subject, "to measure the amount of good for the imagination, as well as gains for the intellect, which the observing of this single rule would afford." To illustrate this remark I propose to pass in brief review here one group of words, related to each other not by any linguistic tie, but simply falling under a common general signification; namely, "terms of opprobrium." The number and variety of such terms in our language, with their various shades of meaning, are unpleasantly suggestive of a corresponding abundance in our race of the objectionable characters so described; but, be this as it may, I trust my effort will prove suggestive of the study of words and stimulate investigation along similar or other lines, thus illustrating the "good for the imagination," and the "gains for the intellect" which, as the author of the *Study of Words* says, result from such pursuits, for which not a few of my

[1] *Study of Words*, Lect. II.

clerical brethren may find both the inclination and the leisure after the more serious labors of the mission.

It is interesting to note how many common terms of opprobrium in our language are derived from proper names—sometimes of persons, sometimes of places. This historical connection may not always be adverted to, or may not, owing to change in the sound or spelling of the words, be discernible at first sight; but a little investigation will disclose the secret. *Slave*, for example, has an unenviable importance in our own, as, indeed, it has in all history. The same name in a slightly different form is in large print to-day in all our daily papers; for the Slavs (or Russians), who are contending against Japan for supremacy in Manchuria, are the race from whose name we derive the term *slave*. To see how this is we have to go back to the barbarian invasions of Europe. Among those barbarians were the people named *Slavs* or *Sclavs* (which word literally means *glory*); they fared badly in Europe, for they were taken in great numbers and sold into servitude in the German markets, and thus their name passed into nearly all the European languages to denote one who is compelled to bear the yoke of bondage.[2] "Hence," says Isaac Taylor,[3] "in all the languages of Western Europe the once glorious name of Sclavs has come to express the most degraded condition of men." And Gibbon says:[4] "The national appellation of Slavs has been degraded by chance or malice from the signification of glory to that of servitude." Again, consider the word *assassin*, too prominent in later history, especially in our own. It is a binding link with the days of the Crusaders, and even with times and peoples farther back. There was a Mahometan sect named Assassins whose name is writ in blood. What they taught or believed does not concern us, but "their external policy was marked by one curious and distinctive feature—the employment of secret assassination against their enemies." When the chief required the services of any of them for a deed of blood,

[2] The Welsh people had a similar fate in England in the early centuries, and hence it happened that the name for Welshman—*weal*—came to be synonymous in Old English with slave. Bradley, *The Making of English*, ch. II.

[3] *Words and Places*, 441.

[4] *Decline and Fall*, ch. 55.

the ones selected were intoxicated with the *hashish*,[5] and from this word the name *assassin* is derived. Hence primarily the word means one intoxicated with *hashish;* secondarily, one who, though not so drugged, adopts secret murder as a means to his end. *Thug* has had a somewhat similar origin. It means with us a rough, or one who terrorizes a country. The word comes to us from India, and there it was the name of a Fraternity, who were even more bloodthirsty than our thugs; for the Indian Thugs regarded murder as an act of religion, but showed their true motives by singling out only the rich as the objects of their diabolical wickedness. In the beginning of the last century Sir W. Bentick all but ended the regime of the Thugs in their original home; though their namesakes among us seem to increase rather than to diminish. *Vandal* is another word connecting us with the olden times. The word is cognate with the English *wander*, and was the name of a branch of the Teutonic race. In one of their wanderings they took and sacked Rome, showing scant concern for its monuments of art and history, and thus the name *Vandal*, from being the title of a powerful tribe, has come to mean "any one who wilfully or ignorantly destroys or disfigures any work of art, literature, or the like." Again, it does not add to our feelings of comfort to speak or think of *cannibals* or *cannibalism*. Yet cannibal is only a corrupt form of Caribal, an inhabitant of the Caribbee Islands. The Caribals were reputed, among other things, to have a leaning for well-cooked human flesh (though even the cooking was only a secondary matter), and so we give their name to all who are similarly inclined. A *Hottentot* in our minds comes very near the last mentioned, except in his choice of dishes. It is the name of an almost extinct tribe of South Africa, who appear to have left no legacy to humanity except a name which may mean anything from cannibalism down. Nay, even this paltry honor is denied them, and we are informed by learned philologists that the name Hottentot was "made in Germany," and they explain it in this wise: "The early Dutch settlers at the Cape of Good Hope were struck with the *click* which forms such a distinct feature in the Caffre languages, and which sounded to them like the perpetual repetition of the syllables *hot* and *tot*.

[5] An opiate made from the juice of hemp.

From these sounds they gave the natives the name of *Hott-en-tot, en* in the Dutch language meaning *and*."[6] When we call a man a *dunce* nowadays we mean that he lacks not only knowledge but the power of acquiring it. Yet how strange it is that we should designate such a one by a name derived from one—Duns Scotus—who has been called "the wittiest of the school divines." That his name should be thus degraded is a sad but widespread testimony to the disrepute which has come upon him and the philosophical system he represented. When the teachings of this witty divine and his brother schoolmen fell into undeserved contempt and neglect, "you are a dunce" (meaning thereby a follower of Duns Scotus), became synonymous with being antiquated and stupid. On this transformation we may say with Trench: "He, the 'subtle Doctor' by preëminence . . . could scarcely have anticipated and did not at all deserve that his name should be turned into a byword for invincible stupidity."[7] *Epicure* again is another case of libel in a word. The philosopher, Epicurus, was not, as the word derived from his name implies, "one characterized by gross sensualism"; his system was misrepresented by his followers and thus "his name has become the model of the careless man of the world, with whom it is impossible to associate earnestness and moral striving."[8] A *myrmidon* is "one who executes the orders of his superiors ruthlessly and pitilessly"; so did the *Myrmidons* from Thrace who followed Achilles to the siege of Troy. They are indeed reputed to have been a brave people, but their bravery is forgotten, and their cruelty is enshrined for us in a word of everyday use. From another actor at the siege of Troy we have another name which is even more ignoble than the last; "an abandoned wretch who ministers to the lusts of others" is called a *pandar*. The Pandar of the Iliad, from whom the name is derived, does not perform this degrading office; but, in the mediæval romances of Troilus and Cressida he is represented[9] as encouraging the amour between the Trojan prince and

[6] *Proceedings of the Philological Society*, 1884.

[7] Trench: *Study of Words*, Lect. IV; Select Glossary, under *Dunce*. For another derivation see Edwards: *Words, Facts and Phrases*.

[8] Dr. W. Turner, *History of Philosophy*, p. 182.

[9] As in Boccaccio's *Filostrato*, Chaucer's *Troilus and Criseyde*, and Shakespeare's *Troilus and Cressida*.

his niece Cressida, and thus his name has passed into modern language as the common title of a lover's go-between in the worst sense. We all know what a *bigot* is; but as to why he is called by this name philologists disagree. However, Trench's explanation is, if not the most probable, at least of sufficient interest to be mentioned; he derives it from the Spanish *bigote*, a moustache, and supposes that the people of that nation, wearing on their lips such an attachment, came to be called *bigots;* standing afterwards as the type of religious intolerance they so degraded the word bigot that it came to have its present meaning.[10] The term *guy* recalls to our minds religious intolerance in another quarter; a *guy* is an individual of fantastic and ludicrous appearance, who thus resembles the figure of Guy Fawkes burnt in effigy on November 5th. And even if (as is probable) the custom of burning the effigy should die out, it has left us a permanent record of itself in our language.

There is quite a large number of terms of opprobrium which were once merely the names of some position or office among men without suggesting anything debasing or odious; but in course of time some repulsive feature or quality manifested itself therein; and then, later on, men began to use the terms to designate this quality even though not found in connection with the office or position. The word *gossip* is a good illustration. It now means "one who runs about repeating small talk." Yet this is strangely distant from its primary signification. The word is compounded of the two English words—*God* and *sib* (relative), and Godsib, Gossib or Gossip was the Old English name for Sponsor in Baptism,[11] the *sib* being a witness to the Church's teaching that sponsors contract a spiritual relationship with the child and its parents. How it came to have its present meaning is thus described:—"As the Gossips, especially the two Godmothers, were accustomed to meet at the house of the parents of their Godchild, and have a little chat together, such trivial chat came to be called *gossiping*, and the original meaning of the word has become entirely obsolete." (Dean Hoare.) Take *blackguard* again; the humbler servants in wealthy families who had the

[10] *Study of Words*, Lecture III.

[11] Witness the following from Ben Johnson: "They had mothers as we had, and those mothers had *gossips* (if their children were christened as we are)."

care of the pots and pans and cooking utensils were called the *black guard*, which implied no moral depravity but simply the nature of their charge and their likelihood to become begrimed and blackened. Then, by a natural analogy, it was applied to those who were *morally* black or begrimed, and so it is still used. *Caitiff* is now a "mean, despicable fellow;" it is from the same root (Latin, *captivus*) as captive, and once meant exactly the same thing. It is used by Wicliff wherever the modern version uses *fellow-prisoner*,[12] and the change in meaning is, as Trench remarks, "a testimony to the deep-felt conviction that slavery breaks down the moral character."[13] *Clown* was once a country-man or rustic, without any idea of depreciation; yet because such persons often were, or were supposed to be, what the present use of the word implies, clown, having lost its primary meaning, is now used only for a "coarse, rough, ill-bred person." *Boor* has had a similar fate. It comes from the Dutch *bowere*, to till, and meant originally a cultivator of the soil. We have it still in our common word *neighbor* which literally means *nigh* or *near farmer*; it meets us again in the name *Boers*, that brave little people who proved to an astonished world that a nation of *boors*—in the primary sense of the word—were superior in many ways to the race that had thus degraded their name; *boor* came to its present meaning by a process similar to that seen in *clown*. *Villain* is another such word. In Old English it was "simply a class name by which a humble order of men was designated:"[14] "a villain was at first the serf or peasant because attached to a *villa* or farm; secondly, the peasant who, it is taken for granted, will be churlish, selfish, dishonest, and of evil moral conditions. At the third step, nothing of the meaning which the etymology suggests, nothing of the *villa* survives any longer; the peasant is quite dismissed, and the evil moral condition of him who is called by this name alone remains."[15] The notion of the wickedness and worthlessness associated with the word is simply the effect of

[12] For example where our Version has "Aristarchus, my fellow-prisoner saluteth you," Wicliff has "Aristarck, my evene *caytyf*, greeteth you well" (Col. 4: 10).

[13] Select Glossary, under *caitiff*.

[14] Earle, *Philosophy of the English Language*.

[15] Trench, *Study of Words*, Lecture III.

aristocratic pride and exclusiveness, not, as Christeau remarks in his notes on Blackstone, "a proof of the horror in which our forefathers held all service to feudal lords."[16] *Knave* comes from the Anglo-Saxon *cnafa*, a boy, or man. It is found in this sense in Wicliff's translation of the Bible, as in "If he be a *knave* child sle[17] ye him," where our version has "if it be a *man* child kill it" (Exodus 1 : 16); again in some early translations we find: "Paul, a *knave*[18] of Jesus Christ, called to be an Apostle."

Many terms in the class we are considering are witness to broad historical facts, if we only knew how to interpret them aright. It is a fact, for instance, that Christianity was first introduced into the towns, and from thence spread into the country districts. This is recorded for us in the two words *heathen* and *pagan*, now used only to designate people devoted to the worship of false gods. Yet both words had originally no such meaning; a *heathen* was simply a dweller on the *heath*, and *pagan*, a villager, from the Latin *pagus*, a village. When the people in the towns had embraced Christianity, the villagers—*pagani*—and dwellers on the *heath*—heathens—still followed the old worship, and thus their name became synonymous with idol-worshipping and devoted to false gods. *Fanatic* has had a sad history. It now means a person entertaining wild or extravagant views on anything, yet it comes from *fanaticus*, which means, pertaining to the temple (*fanum*), enthusiastic, inspired. But because those who claimed to be inspired showed their "inspiration" in such strange ways it became the custom to give the name fanatic to all who were strange or extreme in thought and action, and so when the claimants to inspiration died out their name was reserved for its secondary meaning. *Swindler* is another such word. It is German, and meant originally an extravagant projector or a promoter of big enterprises; and when people had learned by sad experience the foolishness or fraud at the back of such enterprises, they showed their distrust by making the term swindler synonymous with a deliberate cheat. Let us take again the word *idiot*. It is a Greek word and meant primarily one in private life,

[16] Brewer, *Dictionary of Phrase and Fable*.

[17] Slay.

[18] Our version has *servant*.

as distinguished from one in a public position. But it was assumed that the latter had a monopoly of the education and culture of the state, and thus the *idiot*, or person in private life, came to be looked on as stupid, unlettered, etc.; and so the name is still used. Indeed it is used in early English writers in the former of the two senses noted, as when Jeremy Taylor says: "St. Austin affirmed that the plain places of Scripture are sufficient to all laics, and to all *idiots* or private persons." A *miser* was not always "an extremely covetous person;" in fact it did not come to have any connection with money till about 1560;[19] it meant, exactly as it does in Latin, *wretched* or *miserable;* and it is not less strange than significant that the hoarder of money should be looked on as *the* wretched man, the *miser par excellence.*

Very many opprobrious terms bear in their primary signification an insinuation of their present meaning, so that it was only natural that they came to be used as they now are. A *savage*, for instance, was originally one who lived in the woods (Latin *silva*, a wood), and as such people were naturally wild and uncultivated it is easy to see how the word came to signify this independently of the place of residence of the persons so described. A *charlatan* is an empty pretender to knowledge; and such an individual is well named, for charlatan comes from the Italian *ciarlare*, to chatter or prattle. A *mountebank* is one who mounted (Italian *montare*) on a *bank* (Italian *banco*) or bench to proclaim the virtues of his drugs or vendibles. A *quack* doctor was once called a *quack-salver*, or pain-killer, *quack* or *quake* being an old word for pain or ague. *A bombastic* man is a magniloquent man, but why we call him bombastic is more interesting than his magniloquence. *Bombast* comes from the Greek and meant among other things *silk* or *cotton;* cotton and such other stuffs were much used in the days of Queen Elizabeth for stuffing and lining clothes;[20] hence *bombast* or *bombastic* came to be applied to anything stuffed or inflated, and though the custom of stuffing with *bombast* has passed away, the *bombastic* or inflated man seems to be by no means on the wane. The word *coward* comes from the

[19] Oliphant, *The New English*, I, 489.

[20] Trench quotes (from Stubbes) "doublets lined with four, five or six pounds of *bombast.*"

Latin *cauda*, the tail, and thus means, according to some, an animal that drops the tail, or, according to others, an animal that "turns tail."

Also many of our terms of opprobrium that are now applied to one sex only have varied not only in meaning but in gender also. *Spinster* indeed is now of respectable usage, but it was not always so. The word literally means one that *spins* and was applied to members of either sex. As, however, the office of spinning was more and more relegated to women the term lost its masculine application and was applied to female spinners only, and as spinning was such a common female accomplishment the name became synonymous with *woman* or *daughter*, and in law, at present, a spinster is "an unmarried person from a viscount's daughter downwards." *Harlot* is a word of doubtful origin and was formerly used of men as well as of women. Chaucer has: "He was a gentil *harlot* and a kind." Indeed, it did not always mean what it does now, but was used, as in the quotation, in the sense of a *fellow* or a *man* without connoting any moral depravity, then it came to mean a *beggar* or *vagabond*, as also a *scamp* or *low person*, and thus through a series of degradations (like her to whom it is now applied) it has come to fulfilling its present invidious function. *Slut* also did duty for both genders; it is found, variously disguised, in several European languages, in nearly all of which it means *idleness*, thus insinuating that it is this which gives rise to those qualities that are summed up in the term *slut*.

Some terms of contempt, now familiar, were put to their present use because of some historical connection now forgotten. Take the name *coxcomb;* it is a synonym for "a fop" or "a dandy," and is a corruption of two English words, *cock's* and *comb*. This, however, does not tell us much until we know that the *comb* of a *cock* was formerly a token or badge of the professional jesters and clowns; and hence the name came to be applied to empty-headed and vain persons, even though they did not bear about them the emblem of their class. *Ignoramus* is another name of this kind, and comes down to us from a now obsolete practice of the English law-courts: "When the grand jury heard the evidence, if they thought the accusation groundless, they usually wrote on the back *ignoramus*—we know nothing of it."

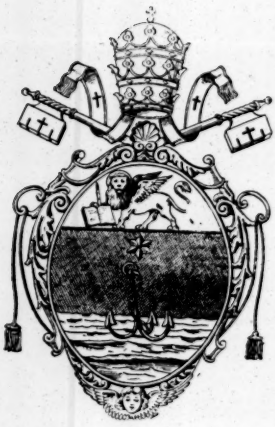
In course of time the term came to be used of those whose general knowledge was on a par with that of the grand jury in the case mentioned. *Roué* recalls evil times and an evil name in order to explain its transition from the meaning of a *wheel* to that of a *profligate*. The infamous Duke of Orleans, Regent of France, first used this word in its modern sense. It was his ambition to collect around him companions of like habits with himself, and he used facetiously to boast that there was not one of them who did not deserve to be broken on the wheel (French, *roué*)—that being the ordinary punishment for malefactors at the time; hence they went by the name of Orleans' *roués*, and the name has been since given to any one who is of like inclinations. Another word coming from the same country and telling an equally regrettable story is *prude*. In English it means a woman of affected or over-sensitive modesty or reserve; in French it means the same, but had originally the meaning of prudent or virtuous. On this transition of meaning I cannot do better than quote the words of Archbishop Trench:[21] "Goodness must have gone strangely out of fashion; the corruption of manners must have been profound before matters could have come to this point. 'Prude,' a French word, and the feminine of 'preux,' means, properly, virtuous or prudent. But where morals are greatly or generally relaxed, virtue is treated as hypocrisy; and thus, in a dissolute age, and one incredulous of any inward purity, by the 'prude' or virtuous woman is intended a sort of female Tartuffe, affecting a virtue which it was taken for granted none could really possess; and the word abides, a proof of the world's disbelief in the realities of goodness, of its resolution to treat them as hypocrisies and shows."

We might continue this list indefinitely. But sufficient examples have been given to illustrate the wealth of history and genius that lies unstudied and unnoticed in the words of our daily reading and utterance.

THOMAS J. BRENNAN.

Stockton, California.

[21] *Study of Words*, Lecture III.



Analecta.

E SECRETARIA BREVIUM.

CONCEDUNTUR INDULGENTIAE 300 DIER. RECITANTIBUS ORATIONES SEU FORMULAM OBLATIONIS PRO TEMPERANTIA, ETC.

PIUS PAPA X.

Ad perpetuam rei memoriam.

Cum, sicuti ad Nos retulit dilectus filius Iosephus-Blasius Senden, Sacerdos in dioecesi Leodiensi, pia, suffragante Episcopo, temperantiae Societas instituta reperiatur, cuius Socii abstinentiam ab excessibus ebrietatis inter fideles provehere student, potissimum quotidiana recitatione piae oblationis seu deprecationis, qua salutarem ipsam abstinentiam pollicentur; Nos, ut exercitatio tam frugifera cum uberiori spirituali emolumento evadat, de Omnipotentis Dei misericordia ac Beatorum Petri et Pauli Apostolorum eius auctoritate confisi, omnibus et singulis ex utroque sexu fidelibus, ubique terrarum degentibus, qui quovis anni die, contrito saltem corde, quocumque idiomate, dummodo versio sit fidelis, piam oblationem, quae, iuxta exemplar quod a Sacrorum Rituum Congregatione probatum et latina lingua inscriptum in Tabularium Secretariae Nostrae Brevium asservari, iussimus, verbis incipit "Deus Pater meus" et desinit in haec verba "ad gloriam tuam

immolat in altari. Amen" devote recitent, in forma Ecclesiae consueta de numero poenalium dierum trecentos expungimus. Largimur insuper fidelibus iisdem, si malint, liceat partialli supradicta indulgentia functorum vita labes poenasque expiare. Non obstantibus contrariis quibuscumque. Praesentibus in perpetuum valituris. Volumus autem ut praesentium Litterarum authenticum exemplar transmittatur ad Secretariam Congregationis Indulgentiis Sacrisque Reliquiis praepositae; utque pariter praesentium transumptis seu exemplis, etiam impressis, manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum sub Annulo Piscatoris die XXIX Martii MCMIV. Pontificatus Nostri Anno Primo.

ALOISIUS *Card.* MACCHI.

Presentium Litterarum authenticum exemplar transmissum fuit ad hanc Secretariam Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem, etc.

Datum Romae, ex eadem Secretaria die 16 Aprilis 1904. L. † S.

IOSEPHUS M. Can. COSELLI, *Subst.*

Tenor autem Oblationis sequens est:

OBLATIO.

Deus Pater meus, ad ostendendum meum erga te amorem, ad reparandum honorem tuum sauciatum, ad obtinendam salutem animarum, firmiter statuo hac die neque vinum, neque siceram, nec ullum potum inebriantem sumere.

Hanc tibi mortificationem offero in unione sacrificii Filii tui Iesu Christi, qui quotidie sese ad gloriam tuam immolat in altari. Amen.

E SACRA POENITENTIARIA.

I.

CIRCA IEIUNIUM PRO PRAESENTI IUBILAEO MINORI ANNI 1904.

Beatissime Pater.

Episcopus Metensis humilier a S. V. solutionem implorat

sequentis dubii: An in ieiunio praescripto pro praesenti iubilaeo consequendo, valeat declaratio a S. Poenitentiaria edita die 15 Ianuarii 1886, quod nempe in iis locis, ubi cibis esurialibus uti difficile sit, possint Ordinarii indulgere ut ova et lacticinia adhibeantur, servata in caeteris ieiunii ecclesiastici forma?

Sacra Poenitentiaria, de mandato Sanctissimi D. N. Pii Pp. X, declarat *posse Ordinarios etiam in praesenti iubilaeo indulgere ut in locis, ubi cibis esurialibus uti difficile est, ova et lacticinia adhibeantur, servata in caeteris ieiunii ecclesiastici forma.*

Datum Romae in S. Poenitentiaria die 27 Februarii 1904.

L. † S. V. LUCHETTI, *S. P. Sig.*
F. CAN. PASCUCCI, *S. P. Subst.*

II.

PLURA SOLVUNTUR DUBIA CIRCA IUBILAEUM MINUS ANNI 1904.

Eminentissime et Reverendissime Domine.

Cum circa interpretationem Litterarum Apostolicarum de iubilaeo quaedam dubia mota sint, Sacra Poenitentiaria pro declaratione humillime supplicatur.

Dubia autem haec sunt:

I. Edicunt Litterae Apostolicae ieiunium peragendum "*praeter dies in quadragesimali indulto* NON *comprehensos*," seu gallice: "hormis les jours NON *compris* dans l'indult quadragésimal." Quae tamen verba mendose, ut videtur, in gallicam linguam vertunt Typi Vaticani: "Hors des jours *compris* dans l'indult quadragésimal." Ne sit igitur ambigendi locus, quaeritur utrum in hac Tolosana dioecesi ubi diebus quatuor Temporum et Vigiliarum ex indulto licet uti lactiniis et condimento ex adipe, possit his diebus (dummodo indulti dispensationibus non utantur) peragi ieiunium pro iubilaeo?

II. Extant, in suburbana religione (*banlieue*), oppida quaedam, in municipio Tolosano civilter comprehensa, quae tamen distinctas efformant parochias, nec ipsi urbi sunt materialiter continentia. Quaeritur utrum in his oppidis pro iubilaeo visitationes faciendae sint in respectivis ecclesesiis parochialibus, an in Ecclesio Cathedrali Tolosana?

III. Utrum idem dicendum sit de externis suburbiis urbi adiacentibus et continentibus?

IV. Quaedam parochiae rurales pluribus coalescunt viculis, satis inter se dissitis, quorum quidam capellam, ut aiunt, auxiliarem habent. Quaeritur utrum in his capellis visitationes peragi possint?

V. Et ubi huiusmodi dubia oriuntur, ne frustetur devotio fidelium, utrum ius sit Ordinario authentice determinandi quaenam sit visitanda ecclesia oratoriumve?

VI. Cum Litterae definiunt menses iubilares designandos esse ANTE *diem VIII Decembris*, quaeritur utrum dies illa comprehendi possit intra trimestre iubilaei?

VII. Facultas eligendi confessarium ex approbatis, quadamtenus, restringitur, ad *moniales* quod attinet: quaeritur utrum haec restrictio afficiat

a) Sorores Institutorum votorum simplicium;

b) Religiosas quorundam Ordinum, ubi quidem ex primitivis Constitutionibus habetur professio solemnis, in Gallia tamen ex mente S. Sedis non emittuntur nisi vota simplicia?

VIII. Quaeritur utrum in hoc iubilaeo possit unus idemque poenitens pluries eligere confessarium, et erga illum confessarius confessariive pluries uti facultatibus iubilaei, quamdiu dictus poenitens opera omnia iubilaei nondum perfecerit?

Et Deus.

Sacra Poenitentiaria mature consideratis expositis respondet:

Ad I. *Affirmative.*

Ad II. *In praefatis oppidis visitationes faciendas esse in propria ecclesia parochiali uniusquisque fidelis.*

Ad III. *Negative, et visitandam esse Ecclesiam Cathedralem.*

Ad IV. *Affirmative.*

Ad V. *Provisum in praecedentibus.*

Ad VI. *Comprehendi.*

Ad VII. *Restrictionem eligendi confessarium tantummodo inter approbatos pro monialibus, afficere eas quae nedum in communitate vivunt, sed habent praterea confessarium ab Ordinario designatum qui ad eas accedit, ut earum confessiones unus excipiat.*

Ad VIII. *Affirmative.*

Datum Romae in S. Poenitentiaria, die 3 Aprilis 1904.

B. POMPILI, S. P. *Datarius.*

F. Can. PASCUCCI, S. P. *Subst.*

E S. CONGREGATIONE CONCILII.

DECRETUM.

DE OBSERVANDIS ET EVITANDIS IN MISSARUM MANUALIUM SATISFACTIONE.

Ut debita sollicitudine missarum manualium celebratio impleatur, eleemosynarum dispersiones et assumptarum obligationum obliviones vitentur, plura etiam novissimo tempore S. Concilii Congregatio constituit. Sed in tanta nostrae aetatis rerum ac fortunarum mobilitate et crescente hominum malitia, experientia docuit cautelas vel maiores esse adhibendas, ut piae fidelium voluntates non fraudentur, resque inter omnes gravissima studiose ac sancte custodiatur. Qua de causa E.mi S. C. Patres semel et iterum collatis consiliis, nonnulla statuenda censuerunt, quae SSmus D. N. Pius PP. X accurate perpendit, probavit, vulgarique iussit, prout sequitur.

Declarat in primis Sacra Congregatio manuales missas praesenti decreto intelligi et haberi eas omnes quas fideles oblata manuali stipe celebrari postulant, cuilibet vel quomodocumque, sive brevi manu, sive in testamentis, hanc stipem tradant, dummodo perpetuam fundationem non constituant, vel talem ac tam diuturnam ut tamquam perpetua haberi debeat.

Pariter inter manuales missas accenseri illas, quae privatae alicuius familiae patrimonium gravant quidem in perpetuum, sed in nulla Ecclesia sunt constitutae, quibus missis ubivis a quibuslibet sacerdotibus, patrisfamilias arbitrio, satisfieri potest.

Ad instar manualium vero esse, quae in aliqua ecclesia constitutae, vel beneficiis adnexae, a proprio beneficiario vel in propria ecclesia hac illave de causa applicari non possunt; et ideo aut de iure, aut cum S. Sedis indulto, aliis sacerdotibus tradi debent ut iisdem satisfiat.

Iamvero de his omnibus S. C. decernit: 1° neminem posse plus missarum quaerere et accipere quam celebrare probabiliter valeat intra temporis terminos inferius statutos, et per se ipsum, vel per sacerdotes sibi subditos, si agatur de Ordinario dioecesano, aut Praelato regulari.

2° Utile tempus ad manualium missarum obligationes implendas esse mensem pro missa una, semestre pro centum missis,

et aliud longius vel brevius temporis spatium plus minusve, iuxta maiorem vel minorem numerum missarum.

3° Nemini licere tot missas assumere quibus intra annum a die susceptae obligationis satisfacere probabiliter ipse nequeat; salva tamen semper contraria offerentium voluntate qui aut brevius tempus pro missarum celebratione sive explicite sive implicite ob urgentem aliquam causam deposcant, aut longius tempus concedant, aut maiorem missarum numerum sponte sua tribuant.

4° Cum in decreto *Vigilanti* diei 25 mensis Maii 1893 statutum fuerit "ut in posterum omnes et singuli ubique locorum beneficiati et administratores piarum causarum, aut utcumque ad missarum onera implenda obligati, sive ecclesiastici sive laici, in fine cuiuslibet anni missarum onera, quae reliqua sunt, et quibus nondum satisfecerint, propriis Ordinariis tradant iuxta modum ab iis definiendum;" ad tollendas ambiguitates E.mi Patres declarant ac statuunt, tempus his verbis praefinitum ita esse accipiendum, ut pro missis fundatis aut alicui beneficio adnexis obligatio eas deponendi decurrat a fine illius anni intra quem onera impleri debuissent: pro missis vero manualibus obligatio eas deponendi incipiat post annum a die suscepti oneris, si agatur de magno missarum numero; salvis praescriptionibus praecedentis articuli pro minori missarum numero, aut diversa voluntate offerentium.

Super integra autem et perfecta observantia praescriptionum quae tum in hoc articulo, tum in praecedentibus statuae sunt, omnium ad quos spectat conscientia graviter oneratur.

5° Qui exuberantem missarum numerum habent, de quibus sibi liceat libere disponere (quin fundatorum vel oblatorum voluntati quoad tempus et locum celebrationis missarum detrahatur), posse eas tribuere praeterquam proprio Ordinario aut S. Sedi, sacerdotibus quoque sibi benevisis, dummodo certe ac personaliter sibi notis et omni exceptione maioribus.

6° Qui missas cum sua eleemosyna proprio Ordinario aut S. Sedi tradiderint ab omni obligatione coram Deo et Ecclesia relevari.

Qui vero missas a fidelibus susceptas, aut utcumque suae fidei commissas, aliis celebrandas tradiderint, obligatione teneri usque dum peractae celebrationis fidem non sint assequuti; adeo ut si ex eleemosynae dispersione, ex morte sacerdotis, aut ex alia qualibet

etiam fortuita causa, in irritum res cesserit, committens de suo supplere debeat, et missis satisfacere teneatur.

7° Ordinarii dioecesani missas, quas ex praecedentium articulorum dispositione coacervabunt, statim ex ordine in librum cum respectiva eleemosyna referent, et curabunt pro viribus ut quamprimum celebrentur, ita tamen ut prius manualibus satisfiat, deinde iis quae ad instar manualium sunt. In distributione autem servabunt regulam decreti *Vigilanti*, scilicet "missarum intentiones primum distribuent inter sacerdotes sibi subiectos, qui eis indigere noverint; alias deinde aut S. Sedi, aut aliis Ordinariis committent, aut etiam, si velint, sacerdotibus extra-dioecesanis dummodo sibi noti sint omnique exceptione maiores," firma semper regula art. 6 de obligatione, donec a sacerdotibus actae celebrationis fidem exegerint.

8° Vetitum cuique omnino esse missarum obligationes et ipsarum eleemosynas a fidelibus vel locis piis acceptas tradere bibliopolis et mercatoribus, diariorum et ephemeridum administratoribus, etiamsi religiosi viri sint, nec non venditoribus sacrorum utensilium et indumentorum, quamvis pia et religiosa instituta, et generatim quibuslibet, etiam ecclesiasticis viris, qui missas requirant, non taxative ut eas celebrent sive per se sive per sacerdotes sibi subditos, sed ob alium quemlibet, quamvis optimum, finem. Constitit enim id effici non posse nisi aliquod commercii genus cum eleemosynis missarum agendo, aut eleemosynas ipsas imminuendo: quod utrumque omnino praecaveri debere S. Congregatio censuit. Quapropter in posterum quilibet hanc legem violare praesumpserit aut scienter tradendo missas ut supra, aut eas acceptando, praeter grave peccatum quod patrabit, in poenas infra statutas incurret.

9° Iuxta ea quae in superiore articulo constituta sunt decernitur, pro missis manualibus stipem a fidelibus assignatam, et pro missis fundatis aut alicui beneficio adnexis (quae ad instar manualium celebrantur) eleemosynam iuxta sequentes articulos propriam, nunquam separari posse a missae celebratione, *neque in alias res commutari aut imminui*, sed celebranti ex integro et in specie sua esse tradendam, sublatis declarationibus, indultis, privilegiis, rescriptis sive perpetuis sive ad tempus, ubivis, quovis titulo, forma vel a qualibet auctoritate concessis et huic legi contrariis.

10° Ideoque libros, sacra utensilia vel quaslibet alias res vendere aut emere, et associationes (uti vocant) cum diariis et ephemeridibus inire ope missarum, nefas esse atque omnino prohiberi. Hoc autem valere non modo si agatur de missis celebrandis, sed etiam si de celebratis, quoties id in usum et habitudinem cedat et in subsidium alicuius commercii vergat.

11° Item sine nova et speciali S. Sedis venia, (quae non dabitur nisi ante constiterit de vera necessitate, et cum debitis et opportunis cautelis), ex eleemosynis missarum, quas fideles celebrioribus Sanctuariis tradere solent, non licere quidquam detrahere ut ipsorum decori et ornamento consulatur.

12° Qui autem statuta in praecedentibus articulis, 8, 9, 10 et 11, quomodolibet aut quovis praetextu perfringere ausus fuerit, si ex ordine sacerdotali sit, suspensioni *a divinis* S. Sedi reservatae et ipso facto incurrendae obnoxius erit; si clericus sacerdotio nondum initiatus, suspensioni a susceptis ordinibus pariter subiacebit, et insuper inhabilis fiet ad superiores ordines assequendos; si vero laicus, excommunicatione latae sententiae Episcopo reservata obstringetur.

13° Et cum in const. *Apostolicae Sedis* statutum sit excommunicationem latae sententiae Summo Pontifici reservatam subiacere "colligentes eleemosynas maioris pretii, et ex iis lucrum captantes, faciendo eas celebrare in locis ubi missarum stipendia minoris pretii esse solent," S. C. declarat, huic legi et sanctioni per praesens decretum nihil esse detractum.

14° Attamen ne subita innovatio piis aliquibus causis et religiosis publicationibus noxia sit, indulgetur ut associationes ope missarum iam initae usque ad exitum anni a quo institutae sunt protrahantur. Itemque conceditur ut indulta reductionis eleemosynae missarum, quae in beneficium Sanctuariorum aliarumve piarum causarum aliquibus concessa reperiuntur, usque ad currentis anni exitum vigeant.

15° Denique quod spectat missas beneficiis adnexas, quoties aliis sacerdotibus celebrandae traduntur, Eminentissimi Patres declarant ac statuunt, eleemosynam non aliam esse debere quam synodalem loci in quo beneficia erecta sunt.

Pro missis vero in paroeciis aliisque ecclesiis fundatis eleemosynam, quae tribuitur, non aliam esse debere quam quae in funda-

tione vel in successivo reductionis indulto reperitur in perpetuum taxata, salvis tamen semper iuribus si quae sint, legitime recognitis sive pro fabricis ecclesiarum, sive pro earum rectoribus, iuxta declarationes a S. C. exhibitas in *Monacen.* 25. Iuli 1874 et *Hildesien.* 21 Ianuarii 1898.

In *Monacen.* enim "attento quod eleemosynae missarum quorumdam legatorum pro parte locum tenerent congruae parochialis, E.mi Patres censuerunt licitum esse parocho, si per se satisfacere non possit, eas missas alteri sacerdoti committere, attributa eleemosyna ordinaria loci sive pro missis lectis sive cantatis." Et in *Hildesien.* declaratum est, "in legatis missarum aliqua in ecclesia fundatis retinere posse favore ministrorum et ecclesiarum inservientium eam redituum portionem quae in limine fundationis, vel alio legitimo modo, ipsis assignata fuit independenter ab opere speciali praestando pro legati adimplemento."

Denique officii singulorum Ordinariorum erit curare ut in singulis ecclesiis, praeter tabellam onerum perpetuorum, et librum in quo manuales missae quae a fidelibus traduntur ex ordine cum sua eleemosyna recenseantur, insuper habeantur libri in quibus dictorum onerum et missarum satisfactio signetur.

Ipsorum pariter erit vigilare super plena et omnimoda executione praesentis decreti: quod Sanctitas Sua ab omnibus inviolabiliter servari iubet, contrariis quibuslibet minime obstantibus.

Datum Romae ex Sacra Congregatione Concilii die 11 Maii 1904.

Card. VINCENTIUS Ep. Praenestinus, *Praefectus.*

L. ✝ S. C. DE LAI, *Secretarius.*

E S. RITUUM CONGREGATIONE.

I.

QUOAD PRAECEDENTIAM EPORUM INTER SE, ATTENDENDUM EST UNICE TEMPUS PROMOTIONIS ET CONFIRMATIONIS.

Sacrorum Rituum Congregationi ea quae sequuntur pro opportuna declaratione proposita fuerunt; nimirum:

Revmus D. Dionysius Dougherty, Episcopus Neo-Segubiae

in Insulis Philippinis, consecratus fuit Romae, in ecclesia Sanctorum Ioannis et Pauli, die 14 Iunii 1903; et caeremonia seu ritus incepit hora septima antemeridiana. Revmus D. Fridericus Rooker, Episcopus Iarensis in eisdem Insulis, consecratus fuit eadem die 14 Iunii 1903, Romae in Sacello Pont. Collegii Americae Septentrionalis; ritus vero consecrationis incepit hora octava antemeridiana. Ambo publicati fuerunt in eodem Consistorio, die 22 Iunii 1903; sed nomen Revmi Rooker fuit proclamatum prius.

Quaeritur: Quisnam ex hisce duobus praelatis alteri praecedere debet?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, respondendum censuit: "Praecedat ille qui prius in Consistorio propositus et confirmatus fuit, iuxta decreta n. 270 *Segobricen.* 21 Martii 1609, et n. 1606 *Terulen.* 20 Novembris 1677."

Atque ita rescripsit. Die 15 Aprilis 1904.

S. *Card.* CRETONI, *Praefectus.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secretarius.*

E S. CONGREGATIONE INDULGENTIARUM.

I.

URBIS ET ORBIS.

INDULG. PLEN. IN ARTICULO MORTIS LUCRANDA CONCEDITUR IIS QUI SEQUENTEM ACTUM ADHUC IN VITA EMITTUNT.

Christifideles iam prope morituros pia Mater Ecclesia nunquam praetermisit opportunis pro rei necessitate solari subsidiis. Saluberrimis autem hisce adiumentis recens aliud iamnunc accenseri potest. Nam plerique e clero iique potissimum, qui curae animarum incumbunt, ut in dies spirituali hominum bono in supremo vitae discrimine provideatur, Sanctissimo Domino Nostro Pio Pp. X. preces admoverunt, quo Christifidelibus sequentem actum adhuc in vita emittentibus: "Domine Deus meus, iam nunc quodcumque mortis genus prout Tibi placuerit, cum omni-

bus suis angoribus, poenis ac doloribus de manu tua aequo ac libenti animo suscipio," plenariam indulgentiam in articulo mortis consequendam elargiri dignaretur. Has vero preces, relatas in Audientia habita die 9 Martii 1904 ab infrascripto Cardinali Praefecto S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, Eadem Sanctitas Sua peramanter excipiens, benigne concessit, ut omnes Christifideles, qui, die, ab eisdem eligendo, sacramentali confessione rite expiati sacraque Synaxi refecti, cum vero charitatis in Deum affectu, praedictum actum ediderint, plenariam indulgentiam in ipso mortis articulo lucrari valeant. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. C., die 9 Martii 1904.

L. † S. A. *Card.* TRIPEPI, *Praef.*

Pro Secretario, Ios. M. *Can.* COSELLI, *Sub.*

II.

URBIS ET ORBIS.

INDULG. CHRISTIFIDELIBUS CONCEDUNTUR INTUITU NOVENDIALIUM A GRATIA IN HONOREM S. FRANCISCI XAVERII.

Abhinc tribus fere saeculis Christifideles ad S. Franciscum Xaverium Indiarum Apostolum praedicatione et miraculis insignem confidenter confugere consueverunt devoto praesertim exercitio, quod propter magnam in praesentibus vitae necessitatibus compertam efficaciam *Novendiales a gratia* appellare non dubitarunt. Ad quod pium exercitium magis fovendum Summi Pontifices indulgentias sive partiales sive plenarias iam pridem elargiti sunt, quae tamen ad quasdam regiones et praecipue ad ecclesias Societatis Iesu coarctabantur. Nunc vero, quo uberiores ex his novendialibus precibus pietatis fructus colligantur, SSmo Dno Nro Pio PP. X. preces sunt exhibitae, ut easdem, ubivis peractas, sacris indulgentiis ditare dignaretur. Has vero preces idem SSmus, in audientia habita die 23 Martii 1904 ab infrascripto Cardinali Praefecto Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, peramanter excipiens, universis Christifidelibus memoratum exercitium quovis anni tempore sive publice sive privatim peragentibus, sequentes indulgentias, defunctis

quoque applicabiles bis tantum in anno acquirendas, concedere dignatus est; nempe: 1° tercentum dierum quovis earumdem novendialium die lucrandam ab iis, qui vel subsequentem orationem vel, si illam ad manum non habeant, quinquies *Pater, Ave et Gloria Patri*, etc., corde saltem contrito ac devote recitaverint; 20 plenariam autem iis, qui post huiusmodi pium expletum exercitium infra octo dies confessi ac S. Synaxi refecti ad mentem Sanctitatis Suae pie oraverint:

Oratio quolibet novendialium die recitanda:

"O valde amabilis et charitate plenus, Sancte Francisce Xaveri, tecum Maiestatem Divinam reverenter adoro; et quoniam summopere gaudeo de singularibus gratiae donis, quae Ipsa tibi contulit in hac vita, et gloriae post mortem, Ei maximas ago gratias, teque toto cordis affectu deprecor, ut efficaci tua intercessione praecipuam mihi gratiam velis obtinere sanctam vitam agendi sancteque moriendi. Insuper te rogo, ut mihi impetres . . . (*hic exprimatur gratia sive spiritualis sive temporalis imploranda*). Si vero id, quod a te suppliciter peto, ad Dei gloriam et ad maius bonum animae meae minime confert, tu, quaeso, mihi impetres quod utrique est utilius. Amen. *Pater*, *Ave* et *Gloria Patri*, etc."

Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 23 Martii 1904.

L. † S. A. *Card.* TRIPEPI, *Praef.*
Pro Secret., IOSEPH M. *Can.* COSELLI, *Sub.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTER: Attaching a special Indulgence to the devout recitation of a prayer with an offering to abstain for the day from intoxicating liquor.

THE S. POENITENTIARIA answers certain doubts in regard to the Jubilee obligations as follows: 1. The Bishop of Metz asks the Holy See, whether the Ordinaries have the right to commute the prescribed black fast to the extent of allowing the use of eggs and milk (lacticinia) in places where it would be difficult to procure or use regular Lenten food. The Sacred Poenitentiaria replies that the Holy Father grants the privilege by which the Bishops may dispense from the observance of the strict abstinence and permit the use of *lacticinia* wherever it would be impracticable to keep the enjoined abstinence from all but Lenten fare.

2. The Bishop of Toulouse requests the S. Congregation to solve certain doubts regarding the Churches to be appointed for the Jubilee visitation. The question whether the eighth of December is included in the term for gaining the Jubilee is answered in the affirmative. Other questions touching the rights of Confessors during the Jubilee, which have already been answered in the REVIEW.

A DECREE OF THE SACRED CONGREGATION of THE COUNCIL regulates the disposition of stipends for Masses. (See Conference.)

THE SACRED CONGREGATION OF RITES determines the right of precedence in the case of Bishops Rooker and Dougherty in the Philippines.

THE SACRED CONGREGATION OF INDULGENCES grants special indulgence for the hour of death, and for a novena in honor of St. Francis Xavier.

ANNIVERSARIO RECURRENTE DIE QUO S. M. LEO XIII AD COELITES EVOLAVIT.

The following elegy from the pen of Very Rev. Dr. J. Rainer, rector of the Theological Seminary of Milwaukee, on the anniversary of the great Pontiff whose memory is honored by the glorious reign of the present Pope, requires no special introduction from us.

LEONIS LUCTA CUM ANGELO MORTIS.

Arcu paratus mortifer angelus
Gressu propinquat cedere nescio
Arcem petens quam pastor orbis
Inhabitat vegetus senecta.

Stupet cruenti muneris immemor
Virtute tanta motus et impotens
Moratur; at vires resumit
Alloquiturque senem verendum:

"Venit statutus terrigenis dies
Qui cogit omnes; nec veniam dabo;
Satis datum nunc est labori,
Jamque quies venit aeviterna."

"" Non me laboris, non oneris piget,
Jugum Magistri dulce decus mihi;
Vovere Christo sum paratus,
Si volet, ulteriora lustra."""

"Sed quid moraris? Nonne vides tuum
Corpus sepulcro jam fere debitum?
Meae nihil praedae relictum
Quam tenuis cutis ossa velans."

"" Corpus caducum, sed mihi mens viget
Latas gubernans imperio plagas,
Sat virium menti relictum
In alias series annorum."""

Sed non recedit mortifer impetu;
Jam tendit arcum quo proceres domat:
At vis inanis; ridet ille
Nec metuit celerem sagittam.

Saevit rejectus, surgit atrocius,
Non cedit alter; quis erit arbiter?
Miratur orbis iuvenilem
Insolitamque Leonis artem.

Deponit arcum letifer angelus
Blandusque verbis alloquitur senem:
"Frustra recusas, nam vocat te
Omnipotens Moderator orbis."

Laetans oboedit eloquio senex:
Coeli voluntas est mihi lex, ait,
Vocat Magister, servus audit,
Quo volet Ille sequi paratus.

CEDAM, SED ORBAM NON FACIS HANC SEDEM;
EN IAM PROPINQUAT DE VENETIS PLAGIS
QUI SEMITAS MONSTRET SALUTIS
ATQUE PIUS MODERETUR ORBEM.

THE OBLIGATION ARISING FROM STIPENDS FOR MASSES.

The Holy See has quite recently (May 11, 1904) issued a declaration in regard to the obligation entailed upon bishops, priests and others who accept under any title whatever (apart from perpetual foundations) money or interest for the purpose of having Masses celebrated.

The declaration prescribes:

1. That no priest ask for or accept stipends for Masses unless he is morally certain that he can say the Masses within a fixed time; ordinarily he is bound to say the Masses thus accepted personally, unless he be a bishop or prelate who has under him priests upon whom he can impose this obligation.

2. The time within which a Mass, for which a stipend has been accepted, should ordinarily be said is *one month*, or six months when a hundred Masses are requested, and in similar proportion for larger numbers.

3. No person is allowed to accept at one time a larger number of stipends than he can probably satisfy within a year from the date of acceptance; unless with the explicit consent of the parties who offer the stipend.

4. After a lapse of a year from the date of stipends received, if through unforeseen circumstances there remains a considerable number of Masses unsaid, the obligation is to be placed in the hands of the bishop together with the money, unless it is clear (especially in the case of a small number of Masses) that the delay is in accordance with or at least not contrary to, the intention of those who originally offered the stipend. In this matter the S. Congregation intends to impose a grave obligation of conscience upon those who are responsible for the Masses.

5. Those to whom a number of stipends is committed for disposal or distribution to others who can say them, may give them to whomsoever they please, provided they are certain, *from personal knowledge*, that these priests can and will say the Masses.

6. Those who have given the surplus stipends for which they were unable to say Masses, to their Ordinary, may consider themselves free from all further obligation before God and the Church.

But whoever commits the stipends (received by him under any title of trust from the faithful for the saying of Masses) to other priests, must consider himself as responsible *until he knows that they have been actually said*, in such wise that, if through loss or miscarriage of the money, through the death of a priest, or through any other accident whatever, the matter remains in doubt, the priest who had undertaken the original obligation is to be held answerable for the saying of the Masses.

7. The Ordinaries who receive the surplus stipends which their priests were unable to satisfy, are to enter the obligations in regular order into a register, and dispose of the stipends so that the Masses may be said at the earliest. In their distribution of them they are to follow the rule—first to give to their own priests who are in poor missions, next to the Holy See or to other bishops, or also to priests in foreign missions *known to them* as trustworthy, always with the understanding that the bishop remains responsible for the Masses until he knows them to have been actually said.

8. The exchange or compact to say Masses for books or periodicals, which makes a sort of traffic in holy things, is forbidden, as of old. In a similar way all bargainings, or partial exchanges wherein Masses are concerned, are prohibited. This applies like-

wise to those arrangements frequently proposed by the guardians of shrines, according to which they agree to apply a part of the offering of the faithful for Masses and the remainder for other pious purposes. The S. Congregation interdicts all such covenants, however laudable their purpose may be.

9. The penalty for a violation of the prescriptions under the preceding paragraph (8), that is in regard to shrines and devotions, is suspension *ipso facto*, reserved to the Holy See, in the case of clerics; and excommunication reserved to the Bishop, in the case of lay persons (*i. e.*, persons not in sacred orders).

10. Since the latter injunction affects a large number of pious associations who derive the maintenance of certain sanctuaries through the offerings of Masses made to them, these having already accepted a number of stipends and entered into an obligation to satisfy for them, are permitted to continue to have such Masses said, *until the end of the present year*, when they must stop.

11. The amount of stipend for Masses attached to certain beneficiary institutes is in all cases to be that fixed by the regular diocesan statute. Hence, the often assumed interpretation by which the stipends in legacies for Masses are enlarged beyond the usual amount is not lawful without some express warrant in the terms of a will.

12. Every parish church is to have a register wherein the obligations for Masses to be said by the clergy are to be noted, in such way that the fact of their having been satisfied according to the prescribed order is known by a method of cancelling.

N.B.—For the text of the Document in detail see the *Analecta* of this number.

THE REFORM OF THE BREVIARY.

From a note recently published by the Secretary of the S. Congregation of Rites, in answer to the question as to whether Pius X had determined upon replacing the present text of the Roman Breviary by one in which would appear very substantial alterations, the conclusion has been drawn that the Holy See intended no revision of the present text of the Breviary. This is going to the opposite extreme from the premature statements that

the Holy Father had officially announced the introduction of a newly revised text.

The fact is that the revision is going on. But the appointment of a Commission to revise the text of the Canonical Office, and the work done by that Commission is a very different thing from an authoritative approval by the Holy Father implying the intention to introduce the reforms which the Commission might ultimately suggest.

We indicated the exact condition of affairs regarding this matter when over a year ago we wrote:

"A short time ago a report was circulated through the press that the Roman Breviary was to be revised, and that corrected revisions, principally of the historical readings, would be substituted for the present *lectiones* in the nocturns. It was also said that the contemplated edition would be made obligatory only upon the newly ordained to sacred orders, whilst the rest of the clergy would be free to use the old editions with which priests are familiar. We may state authoritatively that this intelligence was conjectural and based upon the fact that the Holy Father had appointed a *commissio liturgico-historica*, consisting of Father Ehrle, S.J., and Mgr. Wilpert, both German priests resident in Rome, together with some other ecclesiastics, whose task it will be to carry out certain provisions regarding a revision of the Canonical Office proposed at the late Vatican Council.

"We have on a former occasion spoken of this matter. It is conceded on all sides that there are in the present text of the Canonical Office certain defects which call for correction. If it be asked why these have been allowed to stand, and stand so long as to have attained a certain authorization from the Church, we give the same answer that is made when there is question of certain textual defects, errors of reading, of form, in the present Catholic versions of the Bible. Indeed a very large portion of the defects which need to be corrected in what may be called the priests' Prayer-Book, rests upon an erroneous reading of Scriptural versions, or upon an equally erroneous interpretation of certain texts by the early ecclesiastical writers. Other defects are recognized in a certain simplicity assuming as historical facts statements which, to the critical mind of modern scholars, convey

the impression of credulity or unreasonable extension of that piety which courts faith where reason would suffice. To do away with these defects is likely to be a labor of many years, and anyone who recalls the work of former commissions appointed to a like task of emendation, will understand that the prospect of having a new Breviary different from the present *editio typica* of Fr. Pustet & Co. is far distant. At any rate, the idea of legislating on the subject of its actual introduction, before there has been a decision from the S. Congregation of Rites as to the adoption of any emendations in the Breviary, is on a level with pure newspaper gossip.

"Some questions, however, of practical importance suggest themselves in speaking of this subject. First: Why is the emendation of the Breviary needed at all? Why did the Church tolerate a defective edition; nay, why did she make obligatory the errors, by her authorizing the very recitation of the lessons containing an *editio typica* to which all printers and readers were obliged to conform under pain of censure? Does not this militate against her infallibility, or at least against her traditional wisdom? And, furthermore, there is the interesting question as to what are the things that should be emended? They are surely not typographical errors merely? And if there be errors of fact or of interpretation, how can the Church permit the change and tolerate a departure from the traditions which are bound up with her very teaching? It is an old saying and a true one, that the prayers of the Church embody her doctrine, and that therefore her liturgy, handed down from Apostolic days until now without change, testifies to her earliest teachings. Thus the form of her prayers becomes the rule and the testimony of her faith—*forma orandi est lex credendi.* If this be true, how can the Church countenance, much less contemplate, any changes which, since they involve years of active research by learned and wise men, must be something more than mere verbal alterations, translation, or construction? These are important questions. For, as a matter of fact, the changes needed are substantial. They will require the elimination of whole chapters which contain false statements of fact, erroneous interpretations of doctrinal precepts resting upon a false exegesis, and mis-

placed references to authorities that have no just claim for recognition."

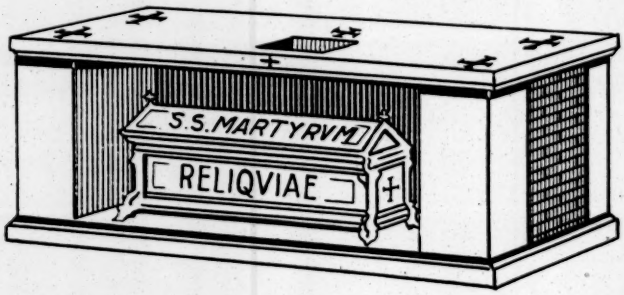
Every intelligent student of liturgical history understands, of course, that the objections raised against the practicability of so radical a reform which would eliminate from the canonical office all the pious legends hitherto received with the approval of the Church, and now recognized as historically untrue, could militate against the infallibility of the "Ecclesia docens" or be in any way injurious to her wisdom and authority. Such a contention is as illogical as the argument which attempts to disprove God's wisdom from the fact that the vegetation which He planted and lets grow for our benefit is at times stunted and imperfect. Moral truth and intellectual truth, by both of which the will is moved to worship God, may be as fully conveyed by means which human art considers defective, as by those which we hold to be perfect. The lover needs no rhetoric to convey his affection to the person whom he would make conscious of his attachment, and the awkwardness which shames him in the sight of superficial minds is often the best expression of a true feeling. So it is with the love of the children of earth for heavenly things.

But a reform is none the less in place when circumstances point out that the aspect of truth and its efficacious communication tend toward a change. Like the Jews of old wanting a King rather than the immediate rule of God, such as they had it under Moses, the modern Christian seeks reason and facts where once faith sufficed to urge man to virtue. The Breviary is sure to be reformed; for that we have proof in the Commission instituted to revise it, and if the S. Congregation states that the speculations of irresponsible newsmongers on this subject are to be discredited, we must understand it in a sense that harmonizes with the purpose already indicated. It is to be expected that the authorities should speak in a way which is calculated to safeguard the legitimate interests of the booksellers who print the presently authorized text of the Breviary. When the Commission has concluded its work—which is a long and laborious task implying innumerable references to the original texts of the Christian writers who have contributed to the making up of the Breviary—the Holy See will no doubt take steps to have the results duly promulgated, and

to allow at the same time ample opportunity for their introduction without prejudice to any legitimate claim of publishers or readers. But of this step the S. Congregation professes no knowledge since the Holy Father has said nothing about it.

CONSECRATING THE ANTERIOR MENSA OF THE ALTAR.

Qu. In the article on "The Altar" (July number, page 52) the writer, speaking of the Consecration in the case where the relics are placed in a shrine under the *mensa*, says: the anointment is made on the anterior part of the table (*mensa*) "where the cross is inscribed." But there is no cross noted upon the anterior part of the table. I suppose that the place meant is in the centre on the edge of the *mensa*.



Resp. The anointment is made on the anterior part of the table (that is, the edge of the *mensa*, for there is no other suitable place for it). We mark the precise spot distinctly in the accompanying plate.

THE LITURGICAL MUSIC.

Whilst it would be altogether out of place and contrary to the spirit of loyalty to which we are bound as children of the Church interested in promoting her glory, to minimize the obligation imposed by the *Motu proprio* of the Sovereign Pontiff to remove the abuses in church music now generally prevalent, it is equally unwise to proceed with undue haste to introduce texts and forms of chant which may shortly be superseded by more perfect ones. The Holy Father promises to give us the model for general practice by the publication of a Vatican edition of the

Liturgical Books. For these we shall not have to wait long. In the mean time the steps to be taken are clearly enough indicated in the preliminary warning given in the documents thus far issued on the subject by the authority of the Holy See.

First: women are not to sing in the liturgical choir. We confidently predict the failure of the proposed commission forming in England to dissuade the Holy Father from insisting on this point. The very idea argues a misconception of the Pontiff's motives in this reform. We shall have to substitute boys for the soprano and alto voices where figured music is used—that is, if we mean to obey and carry out the provisions of the liturgy. This implies that we must go to work in every parish to train men and boys. The chant will be less florid than the caroling we have been used to, but whilst it may be more simple it will be more edifying, and if the priest takes occasion to explain that the service of solemn Mass is not a concert but a solemn prayer which all of us should endeavor to understand and follow with attention as an act of devotion, the faithful will realize that they have a religion whose obligations are not satisfied by sitting listlessly for an hour in church to "attend Mass," but that it demands from them the active service of the mind and heart. If we but acknowledged to ourselves the actual truth, we should readily confess that a large, perhaps, in many churches, the largest number of worshippers come and go to Mass without having any impression of the services except that caused by voices farthest removed from the sanctuary.

In many of our churches the early Masses are over-crowded, whilst the late or solemn Mass is comparatively unattended. This arouses the suspicion that people prefer to have their devotion shortened to the half-hour of a low Mass, or that on the whole they care less for the sermon and the singing than the Church intends. The new reform indicated by Pius X will do away with the long drawn music, whilst suggesting to the preacher some solid matter to discourse upon; above all, it will lead to congregational singing, thus eliciting a more general interest in the service than that which hitherto mostly belonged only to the priest and his ministers, or to the sexton. The irreverences, and squabbles, and distractions, the vanities and jealousies of the organ-loft

will cease, and there will be in all this a gain for the faithful. In churches where there has been operatic music, those who came for this diversion only, at the same time soothing themselves into the belief that they were doing their duty as professed Catholics, will have the alternative of coming from improved motives or of staying away; whilst in the poorer churches where a choir of three or four has hitherto kept up the racking distraction, the priest will find means to instruct men and boys to put forth an offering to the Lord—even if it be only the simple chant of Latin hymns expressing the appropriate form of the Church's prayer, made intelligible to the rest of the congregation.

What retards progress in this direction is not the absence of ways and means, but a certain apathy and indifference which is not altogether passive but often becomes a mode of silent opposition harder to overcome than fight.

Father T. O'Sullivan, the editor of *The Cross* (Halifax), has written to us upon this subject. In the course of his remarks, he says:

"It is surprising to find what may be called opposition to the *Motu proprio* on Church Music—that is to the Pope—from amongst ourselves. One would think that we ought to be desirous to be beforehand when we know the will of Rome. But instead of that, can it not be said with truth that many who ought to lead us on and encourage honest effort, seem to wait until they are forced into compliance with what is ignorantly regarded as something new or entirely uncalled for?

"It has been said openly that it is impossible to carry out the Pope's directions. This puts the Pope in a very strange position; for either Rome does not mean to have regulations put into effect, or Rome is ignorant of the possibilities of our choirs in these countries. I venture to suggest that there is not a cathedral church in America which could not, with a little effort, obey the decree of the Congregation of Rites *instanter*. What city or parish is there in which there cannot be found six or a dozen boys and the same number of men who can sing simple melodies and simple harmonies? With this material and some capable person to teach, it is hard to see where impossibility comes in. I am not thinking of Gregorian Masses pure and simple; because this at

least can be done at once with the school children and half a dozen men to alternate; but I am even thinking of polyphonic music in our cathedrals sung by chancel choirs be they ever so small.

"The part of the Pope's Instruction which evidently commanded the most attention is the direction about women: as if there were nothing else of importance in the *Motu proprio*. And a feeling of dislike for this regulation, as well as opposition to it, can only argue ignorance of what ought to be, in those persons who, although in communion with Rome, still regard not her wise laws until a firm hand administer the same. Surely it would be much more edifying to the world if we all tried to be helpful in these reforms, and thankful that we have a reformer who will keep would-be reformers from setting themselves against the Church We all sadly remember the 'Reformation;' and we have now our Catholic-educated Combes. But, thank God, we have also a Pius whose name bids fair to go down to posterity as one to whom the children of the Church will be hereafter grateful for blessings which bring peace to the Catholic heart; for a life's work which will call forth the respect of the world."

CONGREGATIONAL SINGING.

Qu. A priest in a country mission asks us how it would be possible to introduce congregational singing in a parish of a few hundred souls, mostly farmers. First, there is no one who could teach them except the Sisters who have charge of a small school of some sixty children, and who are not able to discipline a Sunday congregation of men and women that lack the very rudiments of a musical education. Secondly, there would be no opportunity of getting them together for practice, even if we had the teacher and everything else were favorably disposed. The people are tired after their week's work, and when they walk or drive to the church on Sundays feel that they are making a sacrifice. The Mass and sermon last up to noon, when they are glad to get home for dinner. "We have Vespers in the evening which are fairly attended, but I feel that if we wanted to keep the people then for singing-lessons they would be slow to come. Under such circumstances we have no alternative except to give up the customary High Mass and Vespers together with our choir composed of five women, one of whom

also plays the organ, and two men (who would be worth nothing if not led by the girls). As the children come to the early Low Mass during which they sing some hymns we would be without any music at the late service, which I think takes away all sense of solemnity, especially on great festivals. But what else can a country pastor do?"

Resp. The only way of managing congregational singing under the circumstances described (which we think are common to many parishes) is to begin with the children. Let them be taught to sing—*well*, that is (1) properly selected hymns to suit their voices; (2) perfectly executed—with regard to keeping time, unison, pronunciation of syllables, and shading (singing some parts low and slowly, others strong and lively, etc.); (3) well selected to harmonize with the occasion on which they are sung.

Of the children who can sing select some to practise for the late Mass.

This may be at first a Low Mass. There are beautiful hymns embodying the acts of Faith, Hope and Charity, to serve as an Introduction (Introibo) of the Low Mass. Then one of the children might read aloud (but by all means *intelligently* and *devoutly* in manner) the Offertory and other prayers from the English Missal. After the Consecration a hymn to the Blessed Sacrament or to the Sacred Heart. Then an act of Adoration at Holy Communion. Finally a hymn of thanksgiving at the end of Mass.

The people will gradually learn these hymns, join in with them, and thus introduce themselves Congregational Singing. At Vespers the Hymns joined to the Rosary as indicated in the "Manual for Teachers of Christian Doctrine" would serve an excellent purpose of Congregational devotion, followed by Benediction, at which all could sing the *Tantum Ergo*. Gradually the text of a simple Mass for children, such as St. Anthony's Mass for two voices recently published from St. Francis, Milwaukee, Wis., could be taught.

The following experience of a country pastor, who writes in the English *Catholic Times*, suggests the feasibility of the method we propose:

"As a priest who has had some success in introducing into the church in his care the congregational singing of English hymns, I may offer my experience to those who are writing on this subject in your columns. When placed twelve years ago in charge

of this mission, in which there is a congregation of some six hunderd souls, all of the working class, I found the only hymns sung were sung by the choir, and these only at the end of Mass and Benediction when the people were trooping out of church and paying them no attention. Nor indeed did they deserve attention, for they where wretched. Having been in my earlier life an Anglican and accustomed to the hearty singing of good hymns to good music by all those present at a service, the custom of this mission seemed dismal in the extreme. I therefore obtained permission from my Ordinary to compile a book of some hundred hymns, which he afterwards revised and sanctioned for our use. In it, besides the best of our ordinary Catholic hymns, I included many out of "Hymns Ancient and Modern," some of which are excellent translations of the old Latin hymns of the Church . . . . Having got our books printed and ready, a hymn was introduced immediately before Mass, while the priest is opening the Missal. The hymn which formerly was sung while the congregation dispersed was put between the English prayers and the Angelus. At the children's Catechising and Benediction at 3 P.M., two English hymns are sung, and at the evening Benediction two others—one between the Rosary and Benediction, the other at the end of Benediction—six each Sunday. The result is that now these hymns are loved by the people, and sung by the whole congregation—sung, too, with as much devotion and heartiness as I ever in former days heard hymns sung with in Anglican congregations. Every priest and Bishop who has been present at Mass or Benediction in this church has expressed his pleasure and satisfaction both at the hymns sung and also at the way they are sung by the congregation."

SLAV CATHOLICS.

(Communicated.)

To the Editor of THE ECCLESIASTICAL REVIEW:

In the November issue of 1903 you close a rather remarkable paper on "The Slav Catholics" with the following:

"It is said there are some 300,000 Greek Slav Catholics in the United States. These Catholics are, as a rule, possessed of a good religious spirit. They will make sacrifices for their faith, which is the best test of a practical religion. But it is easy to see that, in the absence of priestly and episcopal supervision, they will be drawn toward the schismatic Church, which offers every inducement to allegiance in language, temper, and race interests—and hence in time must alienate them from their traditional fidelity and belief."

"The Russian Church makes every effort to gain over these Uniates to the schismatic Church, and from political as well as religious motives supports most of its Greek churches in this country."

An eye-witness of conditions in the place from which I write, could not have better described the actual situation here. On Kelley's Island there are about 250 Slav Catholics employed in the quarries.

Many more are employed at Marblehead, Ohio, four miles distant. They are probably equally divided into Roman and Greek Catholics.

Hitherto, both classes have worshipped at our English Catholic churches.

Lately, a schismatic pope, stationed at Marblehead, has been working here. This man is supported by the Russian Government, and has succeeded in buying land for a schismatic church.

On various occasions he has held devotions in private houses, and quite a number of our best Greek Catholics were attracted to his services. He appears to preach the favorite gospel of the universal Fatherhood of God and the brotherhood of man, if I may judge from the answer of the Slavs when questioned as to the teaching of the Russian pope. The invariable reply is, "There is but one God." "The Russian Church is as good as the Roman Church." "We have the same Mass we had in our Greek Church in the old country." How naturally this method of proselytizing operates may be better understood when it is remembered that the services are carried on, both in the United and Greek churches, in the old Slavic language of the Cyril and Methodius rites.

Can there be no answer to this serious problem of how we are to preserve these Greek immigrants from being turned into the schismatic fold? It is sure to be solved, either in favor of the Catholic Church, or against her. In view of the facts, I venture to suggest the following means:

Suppose that the bishops would send priests conversant with the Slav tongue to Rome to learn the Slav Cyril rites, and permit them to use either one or the other, as circumstances require, since both rites are permitted in the Church. These priests, after returning to this country, might celebrate one Mass on Sundays in the Roman Rite, another Mass in the Greek Slav Rite. We see no difficulty in thus interpreting St. Paul's zeal, who desired to become all things to all men.

It were a pity even to lose one of them, remarked Father Kress, of the Cleveland Apostolate, in writing upon the subject of saving the immigrants. As a matter of fact, we are losing them by the hundreds, if not by the thousands.

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SHOULD ALTAR GONGS BE TOLERATED?

(Communicated.)

To the Editor of THE ECCLESIASTICAL REVIEW:

Instead of the tiny little bell, "tintinabulum," "parva campanula," prescribed by the Rubrics, in many churches we find a big gong; in some churches even three superimposed gongs are used, which are so attuned that when one strikes them in succession he plays a chord. If a series of eight gongs were used the server could play the whole octave.

Six years ago the Archbishop of Mexico asked the Sacred Congregation of Rites, if he might tolerate the use of the gong, which in his Archdiocese was beginning to supplant the altar bell. The Sacred Congregation answered: No. (AM. ECCL. REV., vol. xxi, p. 186 [3].)

Even though the Sacred Congregation condemns a custom, if it is very widespread and if the Sacred Congregation is petitioned again and again, sometimes it may yield an unwilling assent and say, it may be tolerated. Will it ever tolerate the altar gong?

Let the reader consider himself a Consultor of the Sacred Congregation of Rites and ask himself what his conscientious decision would be, keeping in mind the profound reverence that belongs to the Most Holy Sacrifice of the Altar, and the veneration due to every little ceremony that has the Church's sanction, and that has come down to us from our forefathers in the faith.

GONGS CONFLICT WITH THE RUBRICS.

Several Rubrics are broken by the big altar gongs.

The Rubrics prescribe a little bell; the defenders of the gong say, it is only a difference of size, the gong is a big bell. If such a defence is valid, it will give us some queer Rubrics. Instead of two small cruets for the wine and water, one could use two beautiful decanters. It would save the refilling of the cruets so often in large churches where many Masses are said the same morning. When a certain size, whether large or small is prescribed, are we free to choose the opposite?

The bell and cruets should be placed on a small table at the Epistle side. "Parva campanula, ampullae vitreae vini et aquae cum pelvicula, et manutergio mundo in fenestella, seu in parva mensa ad haec praeparata." (Rub. Gen. Miss. XX.)

Nothing should be on the altar steps, but what is needed, and only

when it is needed. The server brings the little bell to the altar steps when he lays down the towel and basin, and he returns it to its place when he goes to get the cruets at the Communion. Instead of the little bell, hidden out of sight when not in use, the gong is a perpetual incumbrance on the altar steps.

There should be only one server at low Mass; at the Elevation he takes the priest's chasuble with his left hand, and rings the bell with his right. "Minister manu sinistra elevat fimbrias posteriores Planetae, ne ipsum Celebrantem impediat in elevatione brachiorum; quod et facit in elevatione Calicis; et manu dextera pulsat campanulam." (Ritus celebrandi Missam, viii, 6.)

If the server holds the chasuble and at the same time reaches over to strike the gong, he is liable to fall forward in the attempt; he certainly will cut an awkward figure.

The defender of the gong will say, this Rubric presents no difficulty. I always have two servers like a bishop, and even if I have only one, there is no sense in holding up the chasuble, for our modern stiff-backed parallelograms of chasubles do not cover the celebrant's arms; this Rubric has gone into desuetude. This is true, but if the study of Rubrics revives, the sack coat style of vestments may go, and the ancient and more beautiful vestments return.

It is the duty of the Sacred Congregation to guard all the Rubrics as so many precious treasures, and since the gong comes in conflict with several of them, it does not seem likely that arguments of sufficient weight can be brought forward to induce the Sacred Congregation to pronounce it tolerable.

Since a fifty-cent bell is more pleasing to God and to His Church than a big, booming, hundred-dollar gong, can a priest lawfully waste his church's money on this anti-rubrical invention?

Why the Bell is Rung.

The little bell is rung to call the attention of the people to the principal parts of the Mass. During the Forty Hours' Devotion it is not rung, there is no need of it, those present are more devout than usual, the ringing of the bell then would distract them rather than render them more attentive. Whenever there is perfect silence, as there frequently is at the Elevation, at the end of Benediction, in Convent chapels, when there are only a few devout worshippers present, the bell should be rung with the gentlest possible tinkle; a vigorous shake of a chime, or a chord played on a three-story gong at such

times, is most irritating and distracting. A man may like a gong better than a little bell, but the Church does not; which should he follow, his own liking or the decision of the Sacred Congregation, the Supreme Court of the Church in such matters?

The most noticeable thing in some churches is the big shining brass gong on the altar steps. It is a very prominent acknowledgment and advertisement that in that church the Rubrics are not yet perfectly observed.

J. F. SHEAHAN.

THE CATECHIST'S SUCCESS.

In the current number of the Austrian *Theological Quarterly* appears an article by the Rev. Dr. J. Rieder, of Salzburg, entitled "Family and School."[1] In the course of his argument the author insists that the catechist, in order to be successful, must seek to influence the heart of the child. To illustrate his contention he cites the following story:

A young priest newly appointed to a country parish makes his first appearance among the children in the school. His predecessor had been an excellent pastor, much respected by every one because of his ascetic life, and who, severe with himself, was no less so with his parishioners, especially with the young. The children were much afraid of him; and when they carried him to the grave there was earnest prayer but little regret at his departure.

The new pastor was somewhat different. Pleasant and kindly in his manner, he became at once the idol of old and young. There was one exception among the children—a little orphaned girl living in the house of one of the parishioners who had adopted her, not so much through compassion as rather under pressure and at the instigation of the former pastor. She was the child of a man killed in a hand to hand struggle with a neighbor, an old enemy who had caught him poaching on his grounds; those who saw him die said that with his last breath he had horribly cursed his captor. He was not shriven and so they buried him in unconsecrated ground, unprayed for and unblessed, a felon in the eyes of the world. The mother soon died, heartbroken, they said, from the shame that followed her from the crossless tomb like a ghost, day and night. The child had seen it all, and under-

[1] *Theologische Quartalschrift* (Linz), Heft III, p. 517.

stood; she felt that the finger of scorn pointed at her mother by the gossips of the town was now upon her who stood alone, and that the charity shown her was merely the reluctant pity allowed to an outcast who bore the stigma of a crime not wholly her own. Thus the girl learnt to hate as even a child can hate. She hated those who were above her because she felt their condescension; she hated her companions at school because they had parents giving them a love denied to her; she hated the memory of the old parish priest because he had caused her father to be buried like a dog; and that had crushed out her mother's burdened life. How could she understand that there were laws which might wring a heart to death and yet be just! She hated the new priest —perhaps because he wore the same dark dress and did the same duties which she had seen the dead pastor perform over the dead who deserved love less than her father and mother.

When the new priest began in the course of his first instruction to ask her the catechism she was sullen and silent, and pressed tightly together her small lips as if to resist any natural prompting to yield to his repeated questioning. He saw that she was disturbed and obstinate; and some one hinted the reason, though he seemed not to mind the suggestion. The child knew her fault and expected punishment; she had hardened her heart by similar resistance before and was waiting for the penalty which she was sure would come; but she would not show sorrow or let a tear drop from her eye. The priest looked with a sad, kindly gaze at her for a minute and then passed on to ask another child, whilst the little rebel wondered why he did not chastise her or say an angry word. Why don't he punish me? she asked herself. After a time, as though accidentally, the priest returned to her place, and put his hand upon her head, softly, saying: Poor child! — Within the little soul there rose a new feeling, a strangely sad longing to understand it all. Is it sympathy—it seems so like it —or is it pity merely? The hour grows longer to her than usual, and when at the end of the class the priest says to her: "Gertrude, come to my house in the afternoon, I wish to see you," she feels that perhaps a severer punishment awaits her than she had expected. But she is resolved not to be softened, she will not cry or show repentance—no, never.

As she comes home after school she sees the new pastor talk-

ing to her step-father in the front room. She thinks she understands the meaning of the visit, but wonders again when her guardian speaks to her kindly, much more kindly than he had ever done before; and he says nothing of the priest's displeasure at her conduct. How singular!

The priest is reciting his Breviary in the afternoon, and suddenly there appears at the door the stolid face of little dark-haired Gertrude. He bids her come in and gives her his hand. On the table beside him she sees a pair of rosy apples and a long stick. "He will make me choose between the two," she says to herself. "I will take the stick rather than answer him, and will never cry, if he beats me to pieces." But the priest looks sadly at her and says: "Gertrude, I have waited for you; tell me, child, is there anything that grieves you, any one that hurts you, and makes your face so dark and your tongue so silent? I would gladly help you, if you will only let me be your friend." And he reaches out for the apple and puts it into her hand without waiting for an answer. Gertrude is perplexed, she looks at the apple and looks over at the stick as if to say: "Why don't you whip me with that?" And the priest, noticing her look, and divining the thought, quietly says: "The stick is not for you, Gertie, it is to tie the oleander bush in the yard that it may grow steadily and straight. I love you far too much, Gertie, ever to hurt you." The child looks incredulously at the priest. "Yes," he says. "I love you because you have no one to care for you like father and mother, for whom I want you to pray with me. And that God may hear our prayers I want you to be a good and gentle Gertie. Won't you be so?" The child suddenly bursts out in tears, she clutches the hand of the priest, who remembers his boyhood years, and the love of a mother and the thoughtful care of the old priest at home; he pities this poor forlorn child and a tear steals upon his face in token of the feeling. Gertie has dropped her apple, hiding her face with both hands she cries and cries, oh, so bitterly! The priest waits, and when calm has come back to the young heart he leads her out into the garden, and there the child listens to the priest's admonition, and is renewed in her spirit.—Everybody wonders at the change in her, and the people begin to love her, partly because the priest is so kind to her, and then too

because Gertie seems to be what they had never noticed before, such a good and docile child.

Not many months after this incident, the priest receives a summons and yields to the call for priests on the African missions. He quietly bids his parishioners farewell, and when the new pastor comes leaves the town late in the evening to avoid any demonstration, for the people had begun to hold him very dear, and the children would cling to him in the streets as though he were their real father. As he passes by the houses in the dark, there comes running after him Gertie; she suspected how he would go from them, and so she had waited. In her hands she has a little bunch of flowers, which she offers to him with a sob, saying, "Good-bye, Father"—and then she holds her apron to her face and runs back to the house. He had given her on the day before a little picture, with dried flowers from the Garden of Olives ressed upon it, and under it had written his name, that she might remember the lesson he had taught her.

Twelve years passed. Broken in health by the arduous labors on the Guinea coast, the priest is sent home to spend the remaining years of his life in a hospital of his native diocese, where he might prepare others as well as himself for the summons to eternity. As he enters the wards, the first day on his return, the Sister in charge meets him: "Father, come quickly, one of our nuns is at the point of death,—Sister Amata, who contracted typhus in attending upon one of the children." He goes at once to take the Holy Oils and Viaticum: in the corridor he sees even little children kneeling and weeping. They bemoan the going home of Sister Amata, their teacher. The priest administers the sacraments; as he looks upon the face of the dying nun, he thinks he remembers familiar features, but it may be an imagination. On the little table beside the bed there lies an open book and a picture upon the leaves. He remembers it—the flowers of Gethsemane. "Gertrude," he says, as he bends over her pallid face, upon which the Angel has written Christ's signature. She slowly opens her eyes: "Thank God, Father, I have prayed that you might help me to die, and God has sent you! May He reward you for your goodness to me long ago."—They buried Sister Amata in the convent graveyard. On the simple black cross that surmounted her tomb, the priest wrote: *Charity conquereth all things.*

MISUSE OF THE TERM "CHURCH."

A reader interested in Catholic reading circles, writes to us to protest against the following passage which appears in *The Catholic World* for July, page 560:

> Apologists become too zealous when they affirm that she (the Church) has always protected and has never combated science. In one case, that of Galileo, the highest ecclesiastical authority was compromised. Assemblies of cardinals, presided over by popes, condemned it as absurd, erroneous, and heretical inasmuch as it was formally opposed to Scripture, the system of Copernicus and Galileo about the rotation of the earth; and pontifical decrees prohibited from 1616 to 1835 all books teaching the new Biblico-scientific heresy. Papal infallibility was, of course, not involved in the least, but it is plain that in this instance the Church opposed, in the name of Scripture, the true astronomical principles, and for two centuries the official prohibition of the Index tended to perpetuate among Catholics the erroneous ideas of the ancients about the geocentric world, etc.

Commenting on the above passage our correspondent asks: Are we not, while assuming to acknowledge truth, adding to the errors falsely alleged against the Church?

In answer we would say first of all that the statement of the writer in *The Catholic World* appears to be borrowed from the *Annales de Philosophie* which he reviews. Next, that the statement is false, certainly in spirit, and erroneous, even in the letter. The idea of a geocentric world was not maintained up to 1835 nor for more than two hundred years before that date by any authoritative statement of the Church. We might add that it was never so maintained by the Church, though it may appear so to a superficial student of the history of the sixteenth century. It is to be noted that the first opponents to the Copernican system were the so-called Reformers, not excluding Melanchthon (Corp. Reform. XIII, 216 apud Schanz, Kirchenlex.). Luther in his "Table-talk" denounces the system and styles its author "a fool who wants to upset the art of astronomy." (Opera Lutheri, edit Irmischer, 1854, vol. 62, n. 2857.) Against these attacks Cardinals and Bishops, notably Schoenberg and Giese, defended Copernicus. It might therefore be argued with much truer force that Protestantism, in whose name Luther taught, opposed the new theory with most bitter invective, whilst the Catholic Church proved its patron in the person of Pope Paul III, who accepted the dedication of the work *De Revolutionibus Orbium.* For more than seventy years after the death of Copernicus the argument of the book was read and admitted by the astronomers and responsible churchmen at Rome as a credible hypothesis, until Galileo's assertions gave a

new meaning to the thesis, emphasizing its opposition to Scriptural tradition which was naturally still strong in the popular mind. The book was prohibited in 1616, and four years later, in 1620, the hypothetical character of the theory was indicated, so that thenceforth we might say the prohibition became a dead letter. In the editions of the Index of 1758 the censure of Copernicus is omitted and this by a special decree previously formulated by the Index Congregation. If it be remembered that no new edition of the Index had been published between the time of the condemnation and the year 1758, the absurdity of the insinuation that the condemnation of the work had been constantly renewed up to that date appears at once. Within one century practically only one edition of the Index (1819, under Pius VII) had been issued. The name of Galileo stood in that edition, it is true, but the S. Congregation had actually declared it repealed by sanctioning works which explained the Galileo system, long before the date mentioned. There exists a declaration of the S. Congregation of the Index bearing the year 1822 in which the system is expressly sanctioned as comformable to modern science. This was issued to soothe the scruples of some who still argued that the book might be regarded as forbidden because it was to be found in an old edition of the Index. But a volume of the Index is not the Index, although it stands for what is generally censured by the Church authorities who control disciplinary matters. The Index is not merely a book, but a series of continuous corrections in which works are noted, now as dangerous and condemned, now as amended and corrected. The statement that the Index of 1835 represents the judgment of the Church about a particular man or his book up to that date is refuted by the *Imprimatur* which the Roman Congregation gave to books teaching the Copernican system and endorsing the work of Galileo, long before that date. An example of this is Prof. Settele's volume published in 1820 and expressly approved by the Roman authorities.

But whatever use the enemies of the Church may make of the printed volumes containing condemnations of scientific theories, which had not sufficiently demonstrated their force to convince the popular mind, it is entirely out of place for Catholics to speak of the Church as condemning science. The language of critics who fail to discriminate between what their Church teaches and

what churchmen may hold or defend, is as offensive to a religious mind as it is inaccurate and unreasonable.

The thesis that the Church is to us the medium (human and temporal medium, of course) of divine and infallible revelation, and of saving grace, should prevent us from ever using the term in a sense in which it has been used by non-Catholic historians, unless, in argument with them, we have momentarily to accommodate ourselves to their manner of speaking, in order to be properly understood.

It is different when we speak of the Pope, whose infallibility, whilst it always has been considered an essential part of the Church's constitutional government in matters of faith and morals, has never been identified with the Church in the same sense as Catholics identify with it the spotless Spouse of Christ. The very fact of the comparatively recent definition of the dogma of papal infallibility marks, in some sense, this distinction. The distinction is important in many ways, and helps to conserve that dignity of our faith, upon which the reverence of thousands depends, who cannot reason out their motives of obedience to the Church, but receive them from the conviction of her divine and spotless mission which is not subject to any weakness or error. The Popes and the Cardinals are for the administration of the larger body, what the parish priest and his assistants are for the parish church. If a bishop, or pastor, or curate, fall from weakness of eye or judgment, we do not say the diocese or the parish church err, or diocesan and parochial constitutions are defective; if the civil magistrates lend themselves to political intrigue or mismanagement, we say they rule badly, but we do not blame the constitution, or say that civil rule is a failure. Yet, in these last cases, the phrase of censure would not be so readily misunderstood, even were it wrongly applied, as in the case when we speak of the Church.

Let us speak, if we must in correction, of the rulers of the Church, or the representatives of the Church, since these may be anything from a Saint to a Judas, but keep carefully in mind the distinction when we apply our judgments to the Church. It is always and in every sense true that the Church never errs, just as it is always true and in every sense that the inspired Word of God, the Bible, communicates to us the intended revelation, absolutely free from error, if we rightly use it.

Ecclesiastical Library Table.

ENGLISH CATHOLIC BOOKS ON SACRED SCRIPTURE.

The following list of Scriptural works for English-reading students has been collated by the Rev. A. J. Maas, S.J., Professor of Sacred Scripture at Woodstock College, Md.

1. General Introduction.—Breen, General and Critical Introduction to the Study of Sacred Scripture. Rochester: The John P. Smith Printing House.

Dixon, Rev. Jos., D.D., General Introduction to the Sacred Scriptures in a series of dissertations, critical, hermeneutical, and historical.

Formby, Rev. Henry, Familiar Introduction to the Study of the Sacred Scriptures.

Gigot, Rev. F. E., S.S., General Introduction to the Study of the Holy Scriptures. New York: Benziger Bros.

Gigot, Rev. F. E., S.S., Ten Popular Essays on General Aspects of the Sacred Scripture.

Heuser, Rev. H. J., Chapters of Bible Study. New York: Catholic Library Association.

Humphrey, Rev. W., S.J., The Written Word, or Considerations on the Sacred Scriptures.

McDevitt, Rev. J., D.D., Introduction to the Sacred Scriptures. Dublin and New York.

Mullen, Rt. Rev. T., Canon of the Old Testament. New York: Catholic School Book Company.

Snell, M. M., Hints on the Study of the Sacred Books. Baltimore: John Murphy & Co.

2. Special Introduction.—Gigot, Rev. F. E., S.S., Special Introduction to the Study of the Old Testament, Part I, The Historical Books. New York: Benziger Bros.

Heiss, Most Rev. M., Four Gospels Examined and Vindicated on Catholic Principles.

Maher, Rev. M., S.J., Tatian's Diatessaron.

Molloy, Gerald, Geology and Revelation. New York.

Newman, Card., Essay on Miracles: (1) Of Scripture; (2) Of Ecclesiastical History.

Reusch, Dr. F. H., Nature and the Bible. Translated from the Fourth German Edition by Kathleen Lyttleton. Edinburgh.

Smith, Most Rev., The Pentateuch, Its Authorship and Credibility.

Rose, Rev. Vinc., O.P., Studies on the Gospels. New York: Longmans, Green & Co.

3. Collateral Literature.—Calmet, Dom Augustine, Bible Dictionary. Translated by Rt. Rev. Ignatius F. Horstmann, D.D.

Catechism of Jewish Antiquities.

De Hamme, O.S.F., Ancient and Modern Palestine. Translated by Mary B. Rotthier. New York: The Meany Printing Company.

De Hamme, O.S.F., The Pilgrims' Handbook to Jerusalem. Translated by W. C. Robinson. New York, Catholic Publication Society. London, Burns & Oates.

Doellinger, Dr., The Gentile and the Jew in the Courts of the Temple of Christ. London.

Doellinger, Dr., First Age of the Church. London.

Gigot, Rev. F. E., S.S., Outlines of Jewish History. New York: Benziger.

Jahn Biblical Antiquities. Oxford.

Kaulen-Gabriel, Hebrew Grammar. St. Louis: Herder.

Lambert, Rev. J. A., Thesaurus Biblicus, or Handbook of Scripture Reference.

Maas, A Day in the Temple. St. Louis: Herder.

Power, Rev. Matthew, S.J., Anglo-Jewish Calendar. St. Louis: Herder.

Vaughan, Rev. Fr., The Divine Armory of Holy Scripture. Catholic Book Exchange.

4. Controversial Literature.—Anonymous. Authority and Anarchy, or the Bible in the Church.

Bagshawe, Rev. J. B., Catechism Illustrated from the Holy Scriptures. With Appendix and Notes.

Casey, Rev. P. H., S.J., The Bible and Its Interpreter. Philadelphia: J. J. McVey.

Eccles, Canon, Justification. What saith the Scriptures?

Fénelon, Bible Question Fairly Tested.

Gallitzin, Rev. D. A., Letters to a Protestant Friend on the Scriptures.

Marshall, The Two Bibles. A Contrast.

Oakeley, Rev. Frederick, The Church of the Bible: Scripture Testimonies to Catholic Doctrines and Principles.

Pittar, Mrs. F. M., Protestant Converted by her Bible and Prayer Book.

Preston, Mgr., Protestants and the Bible.

Sheil, Rt. Rev. James, The Bible against Protestantism.

Spencer, Christian Instructed in the Faith of Christ through the Written Word.

Theophania: A Scriptural View of the Manifestation of the Logos or Preëxistent Messiah, as contradistinguished from Angelic Personation of the Deity.

Vaughan, Rev. Kenelm, Plea for the Popular Use of the Bible.

Walworth, C. A., The Gentle Sceptic: Essays on the Authenticity and Truthfulness of the Old Testament Records.

Ward, Essays on Devotional and Scriptural Subjects.

Ward, Errata of the Protestant Bible.

5. English Bible Text.—Challoner, Revised Text of the Douay and Rheims Translations.

Kenrick, Most Rev. F. P., Revised Edition of Douay Bible. With Notes, Critical and Explanatory, 5 vols.

Lingard, Rev. John, D.D., New Version of Four Gospels. With Notes.

McIntyre, Gospel of Matthew. London: Catholic Truth Society, or the Biblical Series of Penny Booklets.

Manning, Card., Gospel of St. John. With Preface.

Shea, Dr. John Gilmary, Revised Family Bible. With Dictionary and Explanatory Notes by Rt. Rev. I. F. Horstmann.

Shea, Dr. John Gilmary, Bibliographical Account of Catholic Bibles printed in the United States.

Spencer, Very Rev. F. A., O.P., The Four Gospels. A new translation.

Pictorial New Testament.

6. Bible History.—Bible Stories for Little Children. Illustrated.

Challoner, Rt. Rev. Richard, Abstract of the History of the Old and New Testaments.

Formby, Rev. Henry, Pictorial Bible History Series.

O'Leary, Rev. James, Bible History.

Poole, C. W., Acts of the Apostles, arranged as a Religious Reading Book for the Use of Catholic Colleges and Schools.

Reeve, History of the Bible, with Reflections from the Holy Fathers.

Richards, Rev. W. T. B., A Manual of Scriptural History. London: Burns & Oates.

Sadlier, Mrs., History of the Old and New Testaments.

Sadlier, Mrs. M. A., Catechism of Sacred History.

Schuster, Dr. I., Illustrated Bible History. From the 58th German Edition.

Schuster, Dr. I., Abridged History of the Old and New Testaments.

Ward, Miss M. A., Texts for Children. Arranged for every Day in the Year.

Wenham, Canon, Sacred History Reading Book. Printed for the Author.

Wenham, Canon, Readings in the Old Testament. London: St. Anselm Society.

Wenham, Canon, New Testament Narrative. London: St. Anselm Society.

White, Sister C. A., Bible History.

7. Commentary.—Alphonsus Liguori, St., Explanation of Psalms and Canticles in the Divine Office. Translated by Thomas Livius, C.SS.R.

Augustine, St., Harmony of the Gospels.

Bellarmine, Card., S.J., Commentary on the Psalms. Translated by Most Rev. John O'Sullivan, Archbishop of Kerry.

Breen, Rev. Fr., Harmonized Exposition of the Four Gospels. Cincinnati.

Coleridge, Rev. H. J., S.J., Harmony of the Gospels.

Cyril, St., Commentary on the Gospel of St. John.

Humphrey, Rev. W., S.J., Other Gospels. Or, Lectures on St. Paul's Epistle to the Galatians.

Ilg, Rev. Fr., Meditations on the Life, the Teaching, and the Passion of Jesus Christ. New York: Benziger Bros.

Kenrick, Most Rev. F. P., Commentary on the Pentateuch.

Kenrick, Most Rev. F. P., Commentary on the Historical Books of the Old Testament.

Kenrick, Most Rev. F. P., Commentary on the Psalms, Book of Wisdom, and Canticle of Canticles.

Kenrick, Most Rev. F. P., Commentaries on the New Testament. In separate books.

Lapide, Cornelius a, S.J., Commentary on St. Matthew's and St. Mark's Gospels.

Lapide, Cornelius a, S.J., Commentary on St. Luke's Gospel.

Lapide, Cornelius a, S.J., Commentary on St. John's Gospel. 2 vols.

Law, T. G., Index to the Harmony of the Four Gospels.

McCarthy, Rev. Daniel, Gospel of St. Matthew. With English Notes.

McEvilly, Most Rev. D., Exposition of the Gospels. Vol. I, Sts. Matthew and Mark; Vol. II, St. Luke; Vol. III, St. John.

McEvilly, Most Rev. D., Expositions of the Epistles of St. Paul.

McEvilly, Most Rev. D., Exposition of the Catholic Epistles.

Maas, Rev. A.J., S.J., The Gospel according to St. Matthew. St. Louis: Herder.

Maas, Rev. A.J., S.J., The Life of Christ according to the Gospel History. With Exegetical Notes on the Gospels. St. Louis: Herder.

McSwiney, Rev. James, S.J., Translation of the Psalms and Canticles, with Commentary.

MacRory, Rev. Joseph, D.D., The Gospel of St. John. Dublin: Browne and Nolan.

Maldonatus, S.J., Commentary on the Holy Gospels. Translated by Davie.

Meditations on the Psalms Penitential.

Meditations on the Psalms of the Little Office.

Pagani, Rev. John Baptist, the End of the World, or The Second Coming of our Lord and Saviour Jesus Christ.

Pastorini, Signor (Rt. Rev. Charles Walmsley), General History of the Christian Church, deduced from the Apocalypse of St. John.

Peregrinus, Meditations on the Psalms of the Little Office; Introduction by Fr. Tyrrell. St. Louis: Herder.

Piconio, Exposition of St. Paul's Epistles. Translated by Prichard.

Pise, Rev. Charles Constantine, Acts of the Apostles. With Notes.

Rickaby, Rev. Jos., S.J., Notes on St. Paul: Corinthians, Galatians, Romans. London: Burns & Oates.

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Walsh, Most Rev. Wm. J., D.D., Harmony of the Gospels.

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Augustine, St., Homilies on the Gospel and First Epistle of St. John.

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Criticisms and Notes.

THE INFLUENCE OF CHRISTIANITY UPON NATIONAL CHARACTER, illustrated by the Lives and Legends of the English Saints. By W. H. Hutton, B.D., Fellow of St. John's College, Oxford. London: Wells Jardner, Darton & Co. 1903. Pp. xiv—385.

As the title implies, the root-idea of these Bampton Lectures, delivered some time ago before the University of Oxford, is the influence exerted upon the English Character[1] by the lives of the Saints, the fairest product of Christianity. "We are," Mr. Hutton says in his opening lecture, "we are to judge of the doctrine by its fruits. Are they truly set for the healing of the nations? Has the imitation of Christ, has the treasury of Christian types in the Church, really modified human character, purified aims, elevated life?" He develops this thought more fully in the same lecture, as also in the concluding one: China, India, New Guinea, Polynesia, South Africa, are shown to answer his question in the affirmative. The other chapters are more concerned with a photographic survey of the individual lives of prominent Saints in various epochs of English history than with their corporate relation to the Church, or to the nation to which they belonged. Yet we are glad to find that the author is fully alive to the evils of individualism in religion. He shows clearly that, if Christianity influences the whole current of the life of the nation that embraces it, the nation reciprocally reflects the nature of that influence by the men and women whom it raises to the ranks of, and venerates as, Saints. Canonization is the outward pledge of solidarity, knitting in one every member of the body corporate in Church or State. The Saints must not be regarded as separate entities, warriors engaged in a solitary conflict; but rather as fellow soldiers of the great army closely united to one another, whether in the vanguard or in the rear.

[1] There is also an interesting chapter on "National Saints," devoted to the great Saints of the chief European nations. Thus St. Vladimir represents Russia, St. Francis of Assisi, Italy, St. John of the Cross [of whom Mr. Hutton writes "(his) virtues rendered all attempts at reform on Protestant lines ineffectual"] Spain, while Germany and France are respectively represented by SS. Boniface and Elizabeth, and St. Louis with the Venerable Joan of Arc.

The essential evil of Protestantism lay in exaggerating out of all proportion the rights of the individual conscience at the expense of the authority of the whole Church, the organic Body of Christ into which each single soul is incorporated at Baptism. And this evil showed itself in the distorted notion of sanctity as a personal possession of the elect few, as if they wore it like some garment which was the peculiar property of the wearer. The so-called Reformers and their descendants lost all conception of the *corporate* value of the saintly life as the ripe fruit of the Faith taught to the individual by the Church of which he was but one member out of many. They ignored to their loss the vital relationship between the Saint and the Divine Society which formed and fostered his sanctity while he lived, and after his death raised him to its altars for the veneration of his brethren. It is because the mediæval view of sanctity never regarded the Saint apart from the Church of whose virtue he was the best witness, that Mr. Hutton ends (with the exception of a lengthy disquisition on "The Royal Martyr," and of a short reference to the life of Queen Victoria), his illustration at the end of the Middle Ages. Unlike many Protestant hagiographers he refuses to admit to his Kalendar the Puritan worthies, or John Wesley, or Fox, or Henry Martyn, or Sister Dora. The teaching of the Middle Ages, he writes, was that "the life of faith is only possible in its fulness in the solidarity of the Church of Christ . . . The individualism fostered by the Reformation has resulted—paradox though it may appear to be—in the neglect of the testimony of the individual Saints. Men have ignored those holy lives devoted of old to the love of God, because they have ceased to know whence came the strength by which they lived . . . It is not as individuals, but as knit together in one communion and fellowship, that we in England must present our witness to the truth of the revelation of Christ." An acute judgment with which we cordially agree. We regret the more that it should be spoiled by the strange statement (made we suspect as a makeweight), that "in an opposite extreme, the Roman Church has developed an exaggeration of the reverence for those great names which ignores or forgets that only in the whole Body is their testimony of value, their holiness secure, their intercession availing." So far from 'ignoring' or 'forgetting' the corporate aspect of sanctity the Catholic Church has never failed to inculcate it, both by her practice of invoking the prayers of the Blessed on behalf of their brethren struggling upon earth, and by her dogmatic teaching on the Communion of the Saints (or, in other words, on the

solidarity) of the whole Body of Christ, militant, suffering, triumphant),—an article of her creed that at once explains and justifies the afore-mentioned practice.[2] To Catholics that article is no meaningless abstraction, but the statement of a practical truth. "Our relation to the Princess of the House of Israel reigning in heaven, has to be as intimate as that between mother and son, or friend and friend on earth, in identity of interests, in affection, in fellow-feeling, unless we would ignore our whole position as members of an organic body, bound by joints and bands to One who was dead and is alive, and through Him to all who have passed from death unto life."[3]

Turning more particularly to the book itself we find English Saints grouped under various heads. There are chapters on "Saints of the English Conversion" (SS. Alban, Martin of Tours, David and other Celtic Saints), St. Augustine, "Royal Saints" (SS. Oswald, Edmund, and Edward the Confessor whose "virtues," we are told disparagingly, "were those of a monk"), "Monks and Hermits" (SS. Aidan, Cuthbert, Bede, Aldhelm, and Hugh), "Statesmen Saints" (SS. Dunstan, Anselm, and Thomas, "of all the English Churchmen of the Middle Ages . . . in life and after death . . . by far the most popular"), "Women and children among the Saints" (SS. Hilda and Etheldreda). The arrangement is well chosen. It gives the author opportunity to unfold under distinctive aspects the development of the national character. But he extends, we think unwisely, his list of Saints so as to include King Alfred and one or two heroes whom he styles "Saints by acclamation;" although, as a rule, he refuses to canonize the uncanonized. On the other hand, he is tempted to forsake the rôle of a sober historian for that of an oratorical controversialist, for example, in the ridicule which he showers upon certain incidents in the lives of the Celtic Saints.[4] Here, no less than in his

[2] Mr. W. H. Hutton's Anglican namesake, the Rev. R. E. Hutton, declares it to be "almost certain" that this article was added to the Creed "to cover the practice of Invocation, as well as to emphasize the fellowship that those in the Church on earth have one with another, and with their brethren who have gone before into the unseen world." ("The Soul in the Unseen World," p. 189, *cf.* pp. 187-8.) He adds that the Lutheran professor, Dr. Harnack, quotes the earliest commentary on this article, by Faustus of Riez (A.D. 490), stating that it was expressly aimed against those who denied the *cultus* or worship of the Saints.

[3] See an article by Rev. W. R. Carson in THE DOLPHIN, January, 1903, entitled "Anglican Concessions on the Invocation of Saints."

[4] *Cf.* his unsupported assertion that in the case of (St. David), as in Celtic hagiology generally, piety had nothing to do with saints.

treatment of the earlier British Saints (*cf.* especially the chapters on "The Saints of the Conversion" and on "The Royal Saints"), he shows an uncritical spirit in accepting unquestioned tales long since relegated by competent judges to the region of fable. This is the more singular considering his attitude toward St. George, England's Patron Saint, who "remains," he says, "mythical, legendary, quite apart from true history." Of the legends to be found in the "*Acta Sanctorum*" he writes with a more Catholic instinct, "no man had miracles ascribed to him who had not in his lifetime, or through the cause which men believed him to represent, been one who would (if it were possible) perform such acts of love or power. . . . We have truth in these records not least where we can recognize distortions, and the truth points to the life of God realized in Christ.[5] The notes on the relics of St. Cuthbert and of St. Thomas of Canterbury, and one printing in full a letter by Archbishop Herring concerning the bones of St. Anselm, are also reverent in tone as well as informing in substance.

Justice is done to more than one maligned Saint, *e.g.*, St. Augustine and St. Thomas. Mr. Hutton deserves thanks for his able defence of the much misunderstood action of the Apostle of England toward the Welsh Church. It was, he maintains, due to that action that "the lines on which English Christianity was drawn out, the influence brought to bear by priests and teachers, was (*sic*) that of the United Church and the harmonious theology of Christendom."

The sketches of St. Anselm and of St. Hugh (of Lincoln) rank among the best in the book. Mr. Hutton narrates skilfully the dispute between the former Saint and Lanfranc, touching the sainthood of St. Alphege, the martyred Archbishop of Canterbury. Lanfranc argued that there was no true martyrdom for the sake of Christ, seeing that Alphege died at the hands of the Danes merely "for refusing to ransom his life for money," which he knew his flock could only raise at the price of great privations. To this specious plea Anselm rejoined, "John the Baptist died a martyr's death not for refusing to deny Christ, but for refusing to keep back the truth. . . . Christ is truth and righteousness, and he who dies for truth and righteousness dies for Christ."

[5] He says similarly of St. George that he represents an ideal which Englishmen set before them, in which there seemed to reach down to them the virtues of the Divine Christ, as they would have been seen had He lived on earth in their time. So He would have gone about redressing human wrong, and treading under foot, as a good knight, the dragon of cruelty and sin.

St. Hugh's character is painted with equal fidelity, in the story of how he at death's door, when implored by the Archbishop of Canterbury to ask forgiveness "for having so often provoked his spiritual father and primate," refused, saying that far from regretting it, he was sorry he had not done so oftener, and if God spared his life he would certainly provoke him more often by speaking his mind plainly. We would like to multiply quotations (*e. g.*, the extract from a sermon by St. Dunstan with its manly English ring—"The right of a hallowed king is that he judge no man unrighteously, and that he defend and protect widows and step-children and serf-folk, and that he have old and sober men for councillors, and righteous men for stewards, for whatsoever they do unrighteously by his fault he must render account thereof on Doomsday"), but space forbids us to do more than cite the excellent summary of the salient features of the lives of English female Saints. "Knowledge, prudence, simplicity, devotion—not the extremes of Latin asceticism, or the flamboyant courage of French types of female saintliness, or the restricted outlook of the German—but a calm, sane, and complete dedication to the work given by God—that is what the Church has taught through the lives of English women of the past to English women still to come."

An Appendix on English Mediæval Miracles, and another giving for the first time the complete text of the *Passio et Miracula Eduardi Regis et Martyris* from the MS. in the Library of St. John's College, Oxford, round off in scholarly fashion a work that opens out a wide field of thought alike to the professional student of history, and to the larger number of readers to whom the relation of saintly life to the formation of national character is of unfailing interest.

DECRET DES PAPSTES INNOCENZ XI UEBER DEN PROBABILISMUS. Beitrag zur Geschichte des Probabilismus, etc., von Franz Ter Haar, C.SS.R. Paderborn: Ferdinand Schöningh. (New York and Cincinnati: Fr. Pustet & Co.) 1904. Pp. 204.

The literature touching the controversy about Probabilism in Moral Theology is so extended and on the whole so little satisfactory to the average student that the announcement of the title promising a new treatise on the subject is apt to be irritating rather than encouraging.

P. Ter Haar, already known as a specialist in this matter by a former treatise of an historico-critical character, justifies his return to the theme by the renewed attacks upon the action of the Popes who

up to the time of Alexander VII encouraged a system of morals which its adversaries characterize as lax and as opening the way to numerous abuses. Professor Harnack (*Dogmengeschichte*, 1890, Bd. III), and latterly the ex-Jesuit Hoensbroech, whose attempt to demonstrate that the Society from which he separated teaches "the end justifies the means," have strengthened by their statements the theory that Probabilism in Moral Theology is identical with laxism, and that as the one is taught by representative teachers, such as St. Alphonsus Liguori, therefore the Catholic Church must be acknowledged to be the promoter of loose morals.

In April, 1902, whilst these things were being publicly asserted in the German schools of Protestant theology, the Holy See made known the original text of a Decree of Pope Innocent XI, which indicates the true and authoritative position of the Church on this subject. The Decree contains two decisions; one is addressed to Oliva, General of the Jesuits (1661–1681), the other to Gonzales, who was to occupy the same position later (1687–1705), and these decisions are a clear refutation of the assertions of Professor Harnack, Dr. Herrmann (University of Marburg) and others who seek to make the Church responsible not only for the system but for the imaginary deductions in which they choose to see a favoring of lax morals. To demonstrate this by tracing the origin, history, and meaning of the Decree of Innocent XI, is the main purpose of this temperately and judiciously written volume. It is plain that, viewed from this point of theological controversy, the work serves a more practical purpose as apologetic literature than might appear at first sight. The last chapter in which the author criticizes Döllinger and Reusch, as well as Arendt's peculiar conception of probabilism, is particularly instructive, and gives us a summary of the actual position of Catholic theologians regarding this vexing question.

HERDERS KONVERSATIONS-LEXIKON. III Edit. Third volume: Elea—Gyulay. St. Louis, Mo.: B. Herder.

We have on a former occasion praised the enterprise of the old Freiburg firm of Benjamin Herder, which has procured for its Catholic patrons an encyclopedia which is in every respect a model for practical use. Much like Chambers' Encyclopedia in its general outlines and treatment of topics, it is distinctly Catholic. This appears in all the subjects pertaining either to the religious history of the world or to

the domain of art and letters. Thus we have in the present volume a full discussion with abundant illustrations of Gothic art, quite up to modern aspects. In the department of science, mechanics and general or secular information we find the same up-to-date method which is apparent in our best English encyclopedias. Here and there special inserts mark the features of a topic which interest the closer student rather than the general reader; the same provision is made with reference to the illustrations, as in the case of electric railways, electric light, fish culture, blow-machines (Gebläse), guns, etc.

Whilst in our opinion a translation of such a work would be a misplaced enterprise, we believe that no better model could be found at present for a "popular" encyclopedia, at once serviceable for general use and absolutely fair to Catholics. If it be done it should be done well and not merely as a speculation.

DER DIENST DES MESSNERS. Von Christian Kunz, Prefect am bisch. Klericalseminar zu Regensburg. Regensburg, Rom, New York, und Cincinnati: Fred. Pustet & Co. 1904. Pp. 144.

We have not seen a more compendious and accurate handbook for the guidance of sacristans than this. Besides general instructions regarding the management of the church fabric and sacristy, it contains detailed directions for all the services in the church during the ecclesiastical year. What is essential and common in the ecclesiastical functions is distinguished by the typographical arrangement from what is special or local. In most cases the decrees, indicating the prescribed form, or authorizing the approved custom, are added in footnotes. It is a book for the priest as much as for the sacristan, and if translated into English might lead pastors amongst us to make of the office of "sexton" what it should be,—a respected service that tends to edification; a ministry that honors the functions of the priesthood, as well as the holiness of the sanctuary, for the guardianship of which the sacristan is set apart.

OUR COLLEGES. Catholic University of America—Pontificium Collegium Josephinum—Boston College—Mount St. Mary's College—St. Charles College—Conception College—The Association of Catholic Colleges of the United States. 1904.—The University of Virginia (Charlottesville).

In making a cursory survey of the educational work done in our American Colleges for boys, the student of Catholic pedagogy is partly guided by the annual reports issued from our leading institutions, such

as are represented by the above named colleges. These include the *Year Book* of the Catholic University of America 1904–1905; *Relatio Annalis XVI* pro anno scholastico 1903–1904 de Pontificio Collegio Josephino de Propaganda Fide, Ohio; also the *Catalogue* of the Boston College (Jesuit), 1903–1904, and of Boston College High School; *Ninety-sixth Annual Catalogue* of Mount St. Mary's College, near Emmitsburg, Md., for the academic year 1903–1904; *Catalogue* of St. Charles College, near Ellicott City, Md., for the scholastic year 1903–1904 (Sulpician); *Annual Catalogue* of the Officers, Faculty and Students of Conception, Mo., for the collegiate year 1903–1904 (Benedictine).

The above-mentioned institutions are fairly representative of the character, quality and grading proposed or attempted in schools of secondary or higher education intended to equip our boy-youth for active service in the various professions, as well as in the literary and commercial spheres of life.

The testimony of past efficiency whence we might argue to the actual value of our Catholic College education cannot be easily gathered by an appreciable appeal to results in the field of distinctly religious activity, except in the case of ecclesiastical seminaries. St. Charles College, as a preparatory school for youth who might feel the call to the priesthood, goes back to the days of Archbishop Maréchal and of Charles Carroll who witnessed the Declaration of Independence; Mount St. Mary's College, whose foundation was laid nearly a hundred years (1808) ago, also served from its very beginning as a school for the training of missionary priests. These two institutions represent, therefore, a very large portion of the credit due to the development of the Church as an organic influence in our country and people. The Religious Orders labored in the same direction with the added prestige which goes with teachers educated in the approved schools of the Old World. The Benedictines, Jesuits, Franciscans, Dominicans, and the later teaching orders, all began work with the primary sense of the importance which attaches to the training of an efficient clergy carrying out the methods of religious education in harmony with their particular *ratio studiorum*. Beyond this we have had from our schools some eminent priests, physicians, teachers, but their number is insignificant, and their services to religion have been lost sight of in the ordinary practice of their respective professions. The men who in the secular pursuits of life have done most service to the Catholic cause as statesmen, writers, or organizers of public enterprise, have been con-

verts, and their influence cannot, therefore, be traced to an immediate Catholic education in our Colleges. These have done much to preserve the faith or the Catholic consciousness which is its safeguard, but they have not developed any strong leadership among our laity, such as is marked by a distinctly Catholic public spirit. A proof of this is to be found in a certain distinction which has been, until recently, often made between bishops or priests and laymen when there was question of marshalling some common public interest. The laity were kept in the background as if their position debarred them from the right of organizing and commanding, whereas these qualities are in nowise dependent on Sacred Orders, although the latter usually presuppose some ability of leadership.

But the lack of a widespread and consistent influence, such as is supposed to derive from Catholic higher education in proportion to our supposed efforts through collegiate training for boys, is most apparent in Catholic literature. The standard of American Catholic products, by which we feed the intellects of our young men, is both commonplace and meagre in the extreme. Not only are we lacking in American college-bred writers, whose tone, power, breadth, and elevation compares favorably with a similar class of men in Europe, but we are proportionately far below non-Catholics of our own country in this respect. If there were any doubt as to the writers, the average quality of literature read amongst us would convince the most skeptical. With a few notable exceptions, which hardly count in the balance, our best things are written not only by, but for, women, which means that the higher education is restricted to them. And this is due to the efficiency of our Convent Schools, which, taken altogether, have maintained a higher aim than the schools for boys. Neither our magazine literature, nor our newspapers appeal, as a rule, to an intellectual or an educated class of readers, and it is considered a venture to make attempts at placing in the field anything that approaches the high-class magazines which find a ready support among educated non-Catholics; I mean magazines that deal with ethics, philosophy, fine arts, or higher science, from the Protestant or infidel point of view. The few men who made efforts in this direction, men like Brownson, were not popular; their readers were scarcely American Catholics, and few young men, graduated from our colleges, could be interested in such reading to-day, which means that they have not been trained to develop a taste for anything of the sort.

These things are facts, not censures; for the reasons are obvious

enough. But we aim at something better, and the unification of college-systems with Catholic principles of education, and a Catholic atmosphere as prerequisites of proper coördination, is recognized as a necessity demanding present attention.

On what lines is such unification to be begun? The representatives of the Association of Catholic Colleges, at their last meeting, answered the question by referring to the necessity of commonly recognized grading, and in particular to demand for uniform entrance conditions in college departments awarding definite degrees. The critical and somewhat instructive moment of the discussion, however, at that meeting, is probably contained in the answer to a question proposed by one of the professors: How are we going to establish any rule? The reply was:

> "With regard to what Dr. R. has said I would ask, what can we do? We are here not as a practical body; there is no authority that can impose any line of action upon us. Our business is to hear views with regard to any single department of study and then we shall each make the application as best we can. The great advantage is unification, and how disagreeable it is to have this unification constantly in disagreement. But it must be left to each one of us to work out our problems in our own way, after hearing the experiences of others. I don't see that we can do anything except what each college may choose to select, because there is no authority to impose anything on us."

Here lies the difficulty. The College authorities recognize no common authority which could determine their purely scholastic activity as it is determined by State authority in nearly every case where we have really efficient systems of instruction. On the other hand each College has its individual interests, its struggles for maintenance, which means in most cases an accommodative system that would attract boys to fill the departments rather than brains to be filled with knowledge. Anyone who carefully examines the various catalogues of our colleges will be impressed with the fact that the advertising of the College curriculum is often something apart from the curriculum of actual studies pursued in these institutions. That this imputation does not apply to all or even the majority of our Catholic Colleges, may be easily admitted, but the need of a higher standard remains in the aggregate. It could be met by a system of unification which is not confined to discussions however profitable these may be, but by legislation, by a method of visitation or intercollegiate examinations on the basis of what the programmes of our college-catalogues propose to offer. We do not, and the time

may come when, as in European States, we may not, object to obligatory public examinations by civil boards. Why should it be impossible to have a similar institution, under the auspices of a recognized University System and authority distinctly Catholic? Such methods are efficient, and until we take hold of them we shall have to face the competition of liberal-minded Institutions that are not Catholic but which open their halls to Catholic students. The University of Virginia, whose bulletins we have placed aside of the yearbooks of our Catholic Colleges at the head of this review, states: "Morality and religion are recognized as the foundation and indispensable concomitants of education. Great efforts are made to surround the students with religious influences. Divine service (entirely voluntary) is conducted twice on Sunday in the University Chapel by clergymen invited from the principal religious denominations." "Integrity and a sacred regard for truth" are among the natural virtues upon which institutions like these lay special stress, whilst they offer every advantage of intellectual and physical discipline. Many Catholic students are attracted by these programmes who, if all our colleges represented one grand University System, not merely in name by affiliation, but in reality, being controlled by a common Board of Visitors or Examiners, would recognize therein a prestige which can not be denied. At present each college stands on the reputation given it by its special advocates, by alumni associations and by devices which give in themselves no more guarantee of solidity than any well advertised company. But the subject is too large for a cursory review and demands attention separately in its various phases.

LATIN HYMNS, with English Notes. For use in Schools and Colleges. By F. S. March, LL.D., Professor in Lafayette College. New York, Cincinnati, Chicago: American Book Co. Pp. 333.

The American Book Company has taken over on its list of publications, among other valuable books of the old firm of Harper and Brothers, this edition of Latin Hymns. The growing appreciation of Catholic liturgical hymns, incident upon the proposed restoration of Latin chant in our churches, makes a book of this kind particularly desirable at this time. We have not quite anything like this collection for our students of Latin, although there exists a modern Italian edition of excerpts from the Christian poets, compiled by the late Professor Vallauri and containing selections from Juvencus, Lactantius, Victorinus, Hilary, Ausonius, Paulinus, Ambrose, Severus, and Pru-

dentius. Similar collections are found among the French school edition of the Christian classics procured by Mgr. Gaume years ago. But they are not only poorly printed, but they require the interpretation of the Italian and French notes. Professor March has made an excellent and fairly representative collection which has stood the test of a sufficiently long criticism to approve itself to every Christian teacher who can appreciate the value of these beautiful productions of ages when faith and love of the beautiful were twin characteristics of the leading European scholars. The notes are brief and to the point, and give the student sufficient insight into the productive genius of these hymns by references to their origin and historic setting, to make their reading a factor in the formation of a taste for cultivating the nobler Latin muse. The only thing that will jar upon the Catholic mind conscious that these flowers are due to the sowing and caretaking of the Latin Church, in whose Liturgy alone they did survive, is the repeated and really needless reference in the notes to the services of the Church of England. This is all the more irritating if we remember that the Reformation of Henry VIII and his immediate successors made the first attempts to destroy these beautiful remnants of a sacred service which could hardly have survived if the Latin tongue had not been and remained the constant medium of interpretation between the mother Church of Rome and her newly converted children in the North. The slender reminders of the old truth suggested by the Anglican ritual may serve to admonish members of the English Church what they have lost; but to Catholic students it must seem like mockery to refer them to such sources of comparison, that is, if the book in its present form is intended for Catholic Colleges.

THE NEW CENTURY CATHOLIC READERS. (Third and Fourth.) New York, Cincinnati, Chicago: Benziger Brothers. 1904. Pp. 247 and 344.

When, last year, we directed attention to the first and second parts of these graded Readers for our Parochial Schools, we laid stress upon their exceptional merit in point of typography and illustrations, since these elements play a most important part in forming permanent impressions upon the mind of the child. The two new volumes issued for the use of the higher grades in the schoolroom are an added improvement, which we believe will commend these books to every teacher capable of realizing the merits and importance of such work.

School-books, and particularly the class-manuals which are con-

stantly in the hands of the child for a number of years during the formative period of its life, should, we do not hesitate to assert, be the very best that the printer's art can devise; and it is a mistaken economy to look mainly for cheap and hence usually inferior material in providing the instruments of the child's early training. The publisher must take some risk if he be mindful of this principle; and unless he is so, he has no right to lay claim to the title of Catholic in the religious sense of the word. It falls, however, to the duty of the principals of our schools to demonstrate their conviction that they demand the best because they cannot educate with deficient tools any more than a sculptor can produce the ideal in his mind without proper instruments no matter how noble his genius or how excellent the block which he carves. The Benzigers have made deliberately a step forward in this respect. These two "Readers" are superior even to the two first grades of last year, in everything that concerns the mechanical execution, such as fine new type, accurate accentuation, clean printing, good paper, really attractive pictures, especially good colored selections. The disposition of the matter and the choice of compositions are equally to be commended, although we would rather see Hall Caine's name omitted from a book for the modelling of young people's character, since, whatever merit that author may be allowed to have in some respects, his standard of moral excellence is not uniform nor of such high type as to make him worthy of our innocent children's familiar society. There is time enough for them to learn to admire literary genius of the modern type, when they have strengthened convictions and trained judgment to appreciate the fact that a piece of work may be admired without admiring the author. In early education that distinction is not easily observed, and thus the ignoring of it by the teacher carries with it some defect of method. But even in this respect the New Century Readers are remarkably free from blemish when compared (carefully) with the standard of manuals with which we have, generally speaking, been content, ever since the new pedagogy has come in. There is every prospect that the textbooks for Catholic Schools will in general follow the standard set up by these "Readers."

RELIGION FOR ALL MANKIND. By Rev. Charles Voysey, B.A. Formerly Vicar of Healaugh, Yorkshire. Minister of the Theistic Church. London and New York: Longmans, Green & Co. Pp. ix-223.

The Theistic Church, London, of which Mr. Voysey, after a protracted trial, some twenty-five years ago, which ended in his being

deprived of his Anglican benefice for heresy on fundamental points of Christian doctrine, is the founder and, we believe, the sole minister, would seem, as its name implies, to be based on the solitary foundation of belief in One God—a creed shared by the followers of Mahomet. So far as we can judge from Mr. Voysey's last word on "Religion for All Mankind," it does not profess to hold as much of Christianity as the scanty modicum provided by Unitarianism. Dedicated to "My God who loves us all alike with an everlasting love, who of His very faithfulness causeth us to be troubled . . . in whose everlasting arms we lie now and to all eternity," this volume of "Theistic" Sermons claims to state the facts on which the preacher's new-fangled religion is founded, together with "strictly true and reasonable inferences" to be drawn from them.

In the first place, Mr. Voysey discards all authority, save the flickering light of his own unaided reason. He boasts that he keeps "absolutely clear of all so-called 'Divine Revelation,' although in the same breath he bids his readers remember that 'God is our best teacher and not any man, not the wisest and the best who ever lived,' and that if we would learn the truth we must pray to God to teach us what to believe." Truly a Daniel come to judgment! Stranger admission has rarely come from the lips of one who has discarded the doctrine of God, revealed by His Incarnate Son, for the fitful, will-o'-the-wisp guidance of fallible man. Mr. Voysey places himself on a level with the Agnostic and the religious Pessimist, and makes it his object to provide them, from the stores of his own knowledge, without any extraneous assistance from God-given messenger, with proofs of the Wisdom, Righteousness, and Love of God that may counterbalance the effect on their minds of those events and experiences, the common lot of mortal men, which are called "evils."

Let us see how he fulfils his task. The "Theistic Faith" attempts, he tells us, to answer the great question, "What do we know"? Hence the book opens, consistently, with the consideration of our knowledge of the earth, of man, and of God. The first branch proves to us the existence of an intelligence as the one adequate explanation of the definite and immutable laws which regulate the functions and movements of the objects of every science from chemistry and geology to astronomy and biology. For example, the earth's orbital motion which has preserved its equilibrium for millions of years (*sic*) points to a mind fully cognizant of the laws of centripetal and centrifugal motion. The second branch of human knowledge reveals to us the

fact of man's intellectual and moral grandeur, in spite of his manifold imperfections. By the faculty of reason he is akin to God, as a "moral being" he echoes through conscience the voice of his Creator. At this point, the author draws out the lessons taught by man's internal monitor:—that in so far as its purpose is entirely beneficent, designed to promote the happiness that comes from right conduct, it argues a *righteous* Author; and that the course of the world and its final issue ought, before all things, to be good.

He further shows that the gift of love which "turns all duty into delight, makes all drudgery joyful, heals every wound," can only have come from an all loving God. "Can you imagine," he asks, triumphantly, "a God causing this human love to be, and Himself with no more love in Him than a stone?"

Thus from the testimony of science and from the inner witness of reason, conscience, and love, we are brought to the third branch of the human knowledge—that which tells us of the nature and being of God. From His works we learn that He exists (Mr. Voysey, we may say parenthetically, answers sympathetically but conclusively the Agnostic and Materialistic objections under this head). It remains to consider *how* He exists. Free-thinkers (so-called) cavil at the doctrine of the "Personality" of God as only an enlargement of Anthropomorphism of the savage. To this specious plea the author replies that, in one sense, we are bound to express our thoughts of God in terms of human experience, for all our conceptions of any object are necessarily so conditioned. Because each of us is an individual self-conscious being we have to think of God also as an "individual Being, self-conscious, knowing that He exists as a separate Person." Again, the power with us of knowing other objects implies personality as its subject. Therefore, we call God a personal God because He has this power of knowing. In these two ways God may truly have the term "personal" applied to Him, although it is inapplicable in the large sense of reference to "the outward form and idiosyncrasies of human bodies, necessitating dimensions in space, weight and locality, motion, effort, and conflict," and so the divine personality transcends human personality. So far there is little to complain of in Mr. Voysey's apologetic. Negatively, indeed, it leaves a good deal to be desired; the argument from self-consciousness should have led legitimately to the doctrine of the Logos—the Word of God Who is the term of the Father's knowledge of Himself, the "express image[1] of His sub-

[1] Literally the "stamped copy." Hebrews 1.

stance," just as the Holy Ghost is the term of the mutual love that exists eternally in the Godhead between Father and Son. Mr. Voysey has no conception of the inner energizing of the Divine Life which frees it from the blank void of that utter selfishness and isolation which would make a monster of the worst kind. And *positively* there are one or two allusions, *e. g.*, to a "priestcraft," to "priests'" conscience, and to teaching that "overawes it by fears" or "cajoles it by bribes," which only irritate the unbiased mind. But these faults, after all, do not affect the excellence of the main argument. It is otherwise, unfortunately, with many of the later chapters. Mr. Voysey's critical acumen may be judged by the single but eloquent fact that he accepts Mr. Andrew Lang's "The Making of Religion" as conclusive proof that Christianity [2] (identified by the former with the "bad and false religion of fear" which man has substituted for "the divine religion of love") finds its root-origin in Animism or Ghost-worship. On a par with this unsupported assertion are the contemptuous references to the influence of priestcraft, which outrages "the belief in Devils and Hellfire and God's wrath against rejectors of Christ," which "leads to bigotry and Smithfield fires and Holy Inquisitions;" to "the mythology of Christianity," which the author sanguinely prophesies will be swept away to make room for a religion of love; to the "horrible dogmas of the Fall and curse of the endless Hell, and the Death of Christ as a propitiation to God;" and to the sacramental system (on pages 186–7) as inconsistent with the true idea of sin and its punishment.

To Mr. Voysey's perversity there is no end. It is difficult to understand how anyone who has once professed belief in Christianity, even in the meagre form presented by Protestantism, could so utterly caricature its teaching. It never seems to cross his mind that its essence lies in the idea of the love of God, which he considers the peculiar property of the Theistic Religion. That the God who has made it for Himself loves each separate soul with an infinite love; that He took upon Himself our nature for that love's sake, in order to redeem, regenerate, restore it at the cost of humiliation, suffering, and death; that He daily destroys sin and its power by the virtue of sacramental grace that flows from His riven side, and so enables His love to triumph over man's rejection,—all this forms the merest alphabet

[2] At least that part of it concerned with the scheme of salvation, for Mr. Voysey states that he does not repudiate Christianity in so far as it inculcates love for God through Christ and deeds of goodness for our fellow men for Christ's sake.

of Christian doctrine. Mr. Voysey only demonstrates his own lamentable ignorance of the religious system which he denounces as a relic of pagan superstition, when he solemnly declares that the weapon forged in his "Theistic" armory for its destruction to be the truth, that "God really loves all mankind alike."

His insistence on this elementary Christian truth is praiseworthy: we regret that the same cannot be said either of his honesty in ignoring the source from whence he derived it, or of the unwarrantable deductions (*e. g.*, as to the nature and punishment of sin) which he draws from it. We are glad, however, to add that the chapters on the "evils of death"—the "parent of virtues," our "friend in the hour when it seems our deadliest foe"—of pain "essential both to life and pleasure, the parent of knowledge and of sympathy"—and of sorrow "a sentinel warning us that something is wrong, . . . reminding us of our birthright that we are the very offspring of God," contain much useful matter, spoiled though it be by an occasional unfair gibe at the teaching of Christianity.

From what we have said, it is plain that the book, as a whole, cannot be recommended, save to the student interested in the sorry substitutes offered by man's unenlightened reason for the Divine Revelation of Jesus Christ.

Literary Chat.

While Lever, Lover and Carleton, Jane Barlow, Emily Lawless and the authors of *The Real Charlotte* have dealt with the peasantry and the "squirearchy" in Irish life, few, if any, have studied the dwellers in our small towns, the shopkeepers and minor professional men, whose sons become for the most part factors in the leading of their people; and although the lives of these men may be less picturesque than the classes that rank above and below them, they exercise a far greater influence in the home country. This is the sphere in which Charlotte O'Conor Eccles is making a reputation for herself. We just learn that Cassel and Co. have accepted for publication the series of Toomevara Chronicles of which we have given our readers some samples.

The English papers lately announced that the Anglican Bishop of London had proposed to the city authorities the advisability of abolishing the title (and converting to secular uses the property) of the Church of St. Mary the Virgin in Aldermanbury. There are certain things connected with the church which ought to preserve it as a monument not only of Catholic times—for which the Bishop of London may not feel much sympathy—but of some artistic and literary celebrities. Christopher Wren restored it after the great fire, in 1667. Besides this fact there may be found in the little churchyard in which the edifice stands the only memorial to Shakespeare which the city possesses. A bust of the poet forms the central figure of a memorial to Henry Condell and John Heminge, the editors of the *Folio* of 1623, both of whom were buried in the church.

Here was also buried the body of the notorious Judge Jeffreys after it was brought from the Tower. Milton's second wife, Catharine Woodcocke, whose marriage is recorded in the register for 1656, is also buried here. The author of *Paradise Lost* lies not far away, in St. Giles', Cripplegate.

Few books dealing with general Christian ethics have had such lasting success as Dr. Smiles' *Self-Help*, published first in 1859 by John Murray. The story goes that the first publisher to whom Mr. Smiles had sent the book replied that he might get it back whenever he came for it: "You will find the manuscript on my counter whenever you like to call for it. People won't read anything of this kind; they want books about fighting and all that sort of thing." The story goes that when *Self-Help* was an acknowledged success, the author and this publisher met. "Why didn't you bring the book to us? We would have treated you like a prince," said the publisher. "Well, I did give you the offer of it," said Mr. Smiles, gently.

Sir Mountstuart Grant Duff gives the following amusing account of a visit which Madame de Navarro (Mary Anderson) paid to Cardinal Manning to ask whether she might be married in a hat. That weighty matter having been settled, he said: "I have been writing something about the stage, to which I want you to

listen. If there is anything with which you do not agree, pray stop me.'' Very soon there came an outrageously strong condemnation of theatres and their influence. "Stop," she said, and protested. It transpired, in the course of conversation which ensued, that Manning had been only once at a theatre in his life.

Among the works recently placed on the Index is M. Albert Houtin's *l'Americanisme*. The book bears all the traces of an inspired attempt to restate, and perhaps revive, the controversy of some years ago; but as such it has evidently failed to make any impression among American Catholics. It has nothing good to say of the Jesuits, but is extravagant in its praise of some distinguished clerical actors to whom we have to listen—at least for the time being.

Volume XIII of the *Catalogue General des Antiquités Égyptiennes du Musée du Caire* completes the account of "Greek Sculpture" by C. C. Edgar, begun in the last volume on *Greek Moulds*. The collection contains among other things most valuable material for the archæology of the early Christian history of Egypt. This is particularly true of Prof. W. Bock's reproductions of Coptic monuments in the Nile valley.

The Art and Book Company (London) publishes some sonnets and other verses by Mrs. Shapcote, under the title *Immaculata*, "The Pearl of Great Price," which is only a portion of a larger work to come out, it is hoped, for the Jubilee of Our Blessed Lady in December. The lines are replete with allusions to the Sacred Scripture, which give them a unique value. Here is a sample taken from a group entitled "Mary the Seat of Wisdom" under the third caption.

VAS SPIRITUALE.

Thus thrills her voice Creation through, that she
May wake the echo of her Jubilee
For ever and for ever. 'Tis a note
Struck by the Incarnation, and the Word
Of God rings in it. Wisdom makes it heard
Who made that it should be divinely wrote.
Withal her strain grows plaintive. Pleadingly
Wisdom she teaches to the passer-by—
Oh ye who are athirst, come take your fill![1]
Come, drink of me;[2] an aqueduct am I
From the Creator's Fountains. Mightily[3]
Down flow my streams through His exhaustless skill.
Come then, ye poor! come, share His grace with me—
God in the Flesh with us!—unchangingly.

Of Fremdling's recently published volume entitled *Father Clancy* (Duckworth & Co., London) the *Month* has this to say: "As a description of a priest's work among the poor in an Irish provincial town and its neighborhood, it is a vulgar caricature. More gravely objectionable are the chapters in which the reader is introduced

[1] Ecclus. 24: 26. [2] *Ib.* 5: 41. [3] *Ib.* 42: 43.

to the peculiar ways of Fathers Griffin and O'Keefe, the less approachable of the three clergymen who minister in the parish chapel of St. Vincent's, Leetown." Yet the book was evidently put on the market with a view to engage the Catholic reader in its purchase.

THE DOLPHIN has secured the publication of Miss Hickey's *Lois*, which was announced some time ago. The novel will appear in serial before being issued in bookform. It recalls the high-class writing of Madame Craven and Lady Fullerton, and is the story of a conversion which evidently suggests much of the inner life of the gifted poet.

The *Letters and Memorials* of Cardinal Allen contain a rather interesting account of the Scriptural studies pursued by the students in the English College in Rome at the time of the so-called Reformation. A Latin letter dated September 16, 1578, contains the following passage:

"Since it is of great consequence that they (the students) should be familiar with the text of Holy Scripture and its more approved meanings, and have at their finger ends all those passages which are correctly used by Catholics in support of our faith, or impiously misused by heretics in opposition to the Church's faith, we provide for them, as a means by which they may gain this power, a daily lecture in the New Testament in which the exact and genuine sense of the words is briefly dictated to them. Every day at table after dinner and supper, they hear a running explanation of one chapter of the Old and another of the New Testament. At suitable times they take down from dictation, with reference to the controversies of the present day, all those passages of Holy Scripture which either make for Catholics, or are distorted by heretics, together with short notes concerning the argument to be drawn from the one, and the answers to be made to the other. . . . It is usual to read at table four or at least three chapters at a time . . . Each one reads over these chapters beforehand privately in his own room, and likewise the chapters which are expounded daily at the end of dinner and supper.

"Those who are able," continues the letter, "to do so, read them in the original. In this way the Old Testament is gone through twelve times every three years or thereabouts. The New Testament is read through sixteen times in the same period. . . . They are also taught successively Greek and Hebrew, so far as is required to read and understand the Scriptures of both Testaments in the original." Thus quotes the Protestant divine, Dr. Carleton. It does not sound as if Catholics had such an awful horror of the Bible as we are made to think when reading Protestant tracts.

The public press calls attention to the reprint of the famous "New Discovery" by the Flemish monk Louis Hennepin, who wrote toward the end of the seventeenth century. Mr. Thwaites, who edits the volume (McClurg & Co.) subjects his hero to a rather sharp though not illnatured critique, making him out a sort of waggish *raconteur* who does not hesitate to add to or alter his account according as imagination suggests. This we may believe to be true; nor is it much to be wondered at when we remember the character of Friar Hennepin. He had indeed entered a religious community, and retained the monastic garb in his journeys with Lasalle;

but he did not retain his status as a monk in the order, and was really disowned by his superiors, though his genial disposition which made him a sort of Father Prout, gave to his separation from the community a less serious character than is usually attached to such acts. He himself persisted in signing his letters as missionary and recollect, and claimed the title of apostolic notary.

Fr. Hennepin's first published work was a Description of Louisiana (nouvellement decouverte au sud-ouest de la nouvelle France), in which he describes the savage customs of the natives. It was written much in the style of the Abbé Huc's book of travels in Tartary, and translated at once into Italian and German. Later he published *Nouvelle découverte d'un très-grand pays situé dans l'Amerique* (Utrecht, 1697), which is the basis of Mr. Thwaites' account, and to which the author in the following year added a further description with the story of Lasalle's enterprises. A Catholic publisher would have omitted the title of "Father" from the author's name, for Friar Hennepin did not much figure as a priest except during the early part of his career when he was army-chaplain in Holland. But we can understand why much is made of the missionary title by those who see in sensation the elements of successful business enterprise.

Browne & Nolan (Dublin) are publishers of a Mass in honor of St. Brigid, by Professor Seymour, which approves itself for two reasons. It is written for two equal or unequal voices, and is founded on the Gregorian theme. This means that it can be used by children—soprano and alto—and by men's choirs, or men's and boy's choirs—tenor and bass, or soprano and baritone—as well as in religious communities. The Mass is not only easy, but tuneful and earnest, such as befits the divine service.

Professor Grattan-Flood, whose *History of Irish Music*, nearly ready from press, is sure to be a notable event in the musical world, has in preparation a series of papers for THE DOLPHIN on early Irish liturgical manuscripts in musical setting. These lead us back to the standard of singing in harmony with the rules laid down by the Sovereign Pontiff, in his recent "Proprio Motu" on Gregorian chant.

In the excellent series of Papers on Social Questions, issued by the London Truth Society, there are several which deserve to be widely spread in the United States, as answering a common demand. Among them we should single out *Catholics and Freemasonry; Socialism* (Jos. Rickaby); *Meaning and Aim of Christian Democracy* (Devas); *The Help of the Laity* (Norris); *The Workingman's Apostolate* (Cuthbert); *The Public Spirit of the Laity* (Hedley); *The Work of the Catholic Laity* (Vaughan); *Settlement Work* (Lady Talbot). Other pamphlets of a more miscellaneous character, but serving a distinct purpose in combatting skepticism among educated readers, are *Miracles* (Kegan Paul); *The Conservative Genius of the Church* (Wilfrid Ward); *The Revival of Liturgical Services.* A complete catalogue of the publications, covering every field and answering every question of the earnest inquirer, will prove helpful to the managers of mission-houses, clubrooms, and libraries.

A strong current is setting in the direction of an unbiassed and scientific study of Medieval English literature, much of which, being exclusively Catholic, has never

been brought to light. The new magnificent four volume edition of English Literature by Dr. Garnett and Edmund Gosse is a decided disappointment by its omissions in this respect. But the labors of the English Text societies and of individual writers like Lucy Toulman Smith are effecting a great change, so that recent historical writers show a disposition to shift back the period of the so-called "Dark Ages" since they find them so very full of genial and healthy moral light. The change of attitude is partly a result of the modern critical habit of a search for sources; and it is partly also a reaction and protest against the superficial modes of writing which aim at merely external effects and set aside the characteristic symbolism and preference for mystic allusion found to be the life-spring of all the great productions of the Old Masters.

Catholics may thank Miss Smith (Clarendon Press, Oxford) for editing and interpreting some of the Manuscript treasures of Lord Ashburnham's library, the "York Plays" performed by the Crafts or Labor Unions during the fourteenth, fifteenth and sixteenth centuries. They are unique, and their record tells us more of the ages of faith as representing the golden era in the life of Christian England than all the arguments of historians, however unbiased.

Books Received.

THEOLOGICAL AND ASCETICAL.

PRAYER-BOOK FOR RELIGIOUS. A Complete Manual of Prayers and Devotions for the Use of the Members of All Religious Communities. A Practical Guide to the Particular Examen and to the Methods of Meditation. By Rev. F. X. Lasance, Author of "Visits to Jesus in the Tabernacle," "The Sacred Heart Book," "Mass Devotions," etc. New York, Cincinnati, Chicago: Benziger Bros. 1904. Pp. 1155. Price, $1.50.

CATHOLIC TRUTH SOCIETY, SAN FRANCISCO, CAL.: *Catholicism and Reason.* An Essay by the Hon. Henry C. Dillon, Los Angeles, Cal. *The Catholic Church in Japan.* By the Rev. Dr. Casartelli. Price, $0.10 each.

DAS DECRET DES PAPSTES INNOCENZ XI UEBER DEN PROBABILISMUS. Beitrag zur Geschichte des Probabilismus und zur Rechtfertigung der katholischen Moral gegen Döllinger-Reusch, Harnack, Herrmann und Hoensbroech. Von Franz Ter Haar, aus dem Redemptoristenorden. Mit kirchlicher Druckerlaubniss. Paderborn: Verlag von Ferdinand Schöningh. 1904. Pp. 198. Price, $0.75 *net.*

DER DIENST DES MESSNERS. Von Christian Kunz, Präfekt am bischöflichen Klerikalseminar zu Regensburg. Mit oberhirtlicher Genehmigung. Rom, Neu York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1904. Pp. 144.

THE LAND OF THE ROSARY. Scenes of the Rosary Mysteries. By Sara H. Dunn. London: Burns and Oates, Ltd., St. Louis, Mo.: B. Herder. Pp. 209. Price, $1.10 *net.*

HISTORICAL.

"OLD TIMES IN THE COLONIES." By the Rev. H. T. Henry, Litt.D., President of the Roman Catholic High School, Philadelphia. Reprinted with permission from *The Records of the American Catholic Historical Society* of Philadelphia, March and June, 1901. (Educational Briefs, No. 7: July, 1904.) Pp. 58.